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Herald of Truth Magazine: January

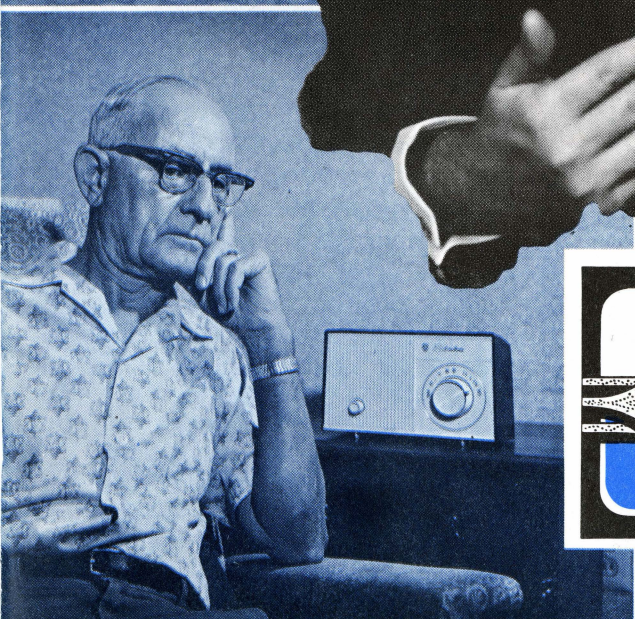
Herald of Truth

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JANUARY 1966



Herald of Truth

M A G A Z I N E

A Monthly Report on Radio and Television Programs Produced by
Highland Church of Christ • Abilene, Texas



A MAJOR BREAKTHROUGH IN SCOTLAND

New Testament Christianity, re-established and revitalized in Scotland during the late 1950's, made another major breakthrough as the year 1965 ended with the beginning Herald of Truth broadcasts over Radio Scotland.

A brand-new station, Radio Scotland, began carrying the Herald of Truth programs Jan. 2, 1966. Its giant 20,000-watt transmitter, located on the

northwestern coast of Scotland, will reach an audience of more than 12 million persons in Scotland, Northern England and Northeastern Ireland.

Radio Scotland broadcast time was secured to lend assistance to the fast-moving evangelism efforts by the churches of Scotland.

The church was re-established in the Scotland capital city

of Edinburgh during 1956-58 by a team of evangelists including Andrew Gardiner, Clyde Findlay and others. A second congregation of the church of Christ was formed during the summer of 1965 as an outgrowth of a Campaign for Christ held in Edinburgh.

Seaport Congregation

A church was begun in the industrial seaport city of Glasgow in 1959 by Jerry Porter and Dale Buckley. Andrew Morten, Jim Brown and others joined them later, coming from a British congregation.

Edinburgh's newest congregation is being led by Claud Parrish, a missionary supported by the Highland congregation in Abilene, Tex., which produces the Herald of Truth programs.

Earle McMillan, a Bible professor at Abilene Christian College, has been of major assistance to New Testament Christianity in Scotland during 1959-62 while he was studying at the University of Edinburgh, and since the early summer of 1965, when he returned to direct the Edinburgh Campaign for Christ and to continue his advanced studies at St. Andrew's University.

Herald of Truth broadcasts over Radio Scotland are uniquely effective, since the government-controlled British Broadcasting Company and affiliated stations do not carry general religious programs.

HERALD of TRUTH Magazine

Published each month in the interest of world-wide radio and television evangelism. Each issue contains the sermons broadcast on the nation-wide facilities of the Mutual Broadcasting System, the American Broadcasting Company, and many independent stations.

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W. F. CAWYER, Editor

The Herald of Truth Magazine is a monthly publication of the Church of Christ, S. 5th and Highland, Box 2439, Abilene, Texas 79604. This magazine and the radio and television programs bearing the name, HERALD OF TRUTH, are under the direction and supervision of the elders of the Highland congregation.

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A Spanish Evangelist Dedicated To The Restoration Plea

(Editor's Note—This is the fourth in a series of articles that will introduce our readers to the speakers on Herald of Truth television and radio programs.)

Juan Antonio Monroy, Spanish author, educator, minister, journalist and radio speaker, is the first speaker for a regular foreign - language broadcast of the Herald of Truth.

Spanish - language broadcasts of Herald of Truth began in June, beamed each week into Spain and nearby countries over Radio Luxembourg.

Mr. Monroy has been a leader of a Spanish religious restoration movement for 15 years. He came in contact with American Christians during a visit to the New York World's Fair in 1964, when he visited the Protestant and Orthodox Center at the World's Fair and became involved in a discussion with counselors at the exhibit

of churches of Christ, revealing a small group of New Testament Christians in Spain.

Mr. Monroy came to New York because a book he had written was on display in the Spanish Pavilion at the World's Fair. The book, "La Biblia en El Quixote" ("The Bible in Don Quixote"), was selected by the Spanish government as one of the best books published in Spain in 1964.

The author of eight books, Mr. Monroy is currently preparing three more for publication.

A former journalist, he published a newspaper in his native Morocco for a number of years and plans to soon begin publishing a new Christian newspaper, "Restauracion" ("Restoration") in Madrid.

Born in Rabat, Morocco, in 1929, Mr. Monroy spent his early life as an atheist "by conviction."

"I studied all the philosophers and knew why I didn't believe in Christ," Mr. Monroy said. "Then, in 1950, a friend invited me to church. I went with him for two reasons: first, to show him that I was not af-

fectured by what religionists said, and second, to prevent him from inviting me again to church with him. I became a Christian three days later."

Since his conversion, he has dedicated his life to preaching the gospel to the people of Spain.

From 1955 to 1960, Mr. Monroy had a radio program in Spanish broadcast in North Africa and Spain over a station in Tangier, Morocco.

A diligent student, he speaks four languages: Spanish, Arabic, French and English, and is currently studying German.

(Continued on page 2)

Eight Stations Add Program

Eight television and radio stations in six states have begun broadcasting Herald of Truth programs in recent weeks. Television stations now televising Herald of Truth total 126, and 527 radio stations are broadcasting the series, for a record-breaking total of 653 radio and television stations.

KBIM television in Roswell, N. M., will have its first Herald of Truth telecast Jan. 15.

Seven radio stations have added the religious programs: KTOT in Big Bear Lake, Calif., first broadcast Dec. 3, 1965; WGAA in Cedartown, Ga., first broadcast Nov. 28; KOJM, Havre, Mont., Nov. 21; WHUB, Cookeville, Tenn., Jan. 2; KKUB, Brownfield, Tex., Nov. 14; KWMO FM, Odessa, Tex., Nov. 8 (broadcasting Herald of Truth daily at 7:30 p.m. Monday through Friday); and KBEC, Waxahachie, Tex., Nov. 21.

Wallace Bullington Joins Television and Radio Staff



Wallace Bullington, a deacon of the Highland Church of Christ in Abilene, Tex., and head football coach at Abilene High School, has been selected program coordinator for Herald of Truth radio and television programs.

Mr. Bullington has directed the efforts of Herald of Truth special workers during the summer months for the past two years. His full-time work with the radio and television evangelism program will begin Feb. 1.

As program coordinator, he will work with program promotion, publicity for Herald of Truth, publications, and direct the activities and programs of field representatives and special workers across the United States.

Head football coach at Abilene High School for six years, Mr. Bullington was a Little All-America center on the Abilene Christian College football team in 1953, the year he graduated. He joined the local high school coaching staff as an assistant coach the same year.

He served three years as an assistant coach of the junior varsity, was made a varsity assistant in 1956, and became line coach in 1957. His teams have won 40 games, lost 19, and have had one tie.

"Wally is a wonderful person, a great teacher and a grand coach," said Abilene Public Schools Athletic Director Chuck Moser. "I've never seen a man who could handle the boys better than Wally Bullington. Our school system and the coaches of Texas will truly miss him."

Mr. Bullington has been a leader in the teaching and evangelistic efforts of the Highland congregation and is responsible for much of the success for the Herald of Truth special worker program, the Highland elders said in making the announcement of his appointment.

A native of Athens, Ala., Mr. Bullington is married and has two daughters.

Juan Antonio Monroy . . .

(Continued from page 1)

The indigenous Spanish movement has about 450 members, including six evangelists.

In the near future, a bookstore will be opened in Madrid by Monroy to supply the area with religious literature. Due to government regulations, only one non-Catholic religious bookstore will be allowed in the city.

A large number of English-language teaching materials are currently being translated into Spanish for use in Spain, and several are already in print and available in Spain.

A church building is being planned for construction, since Spanish law prohibits more than 20 persons attending a meeting of any type in a home.

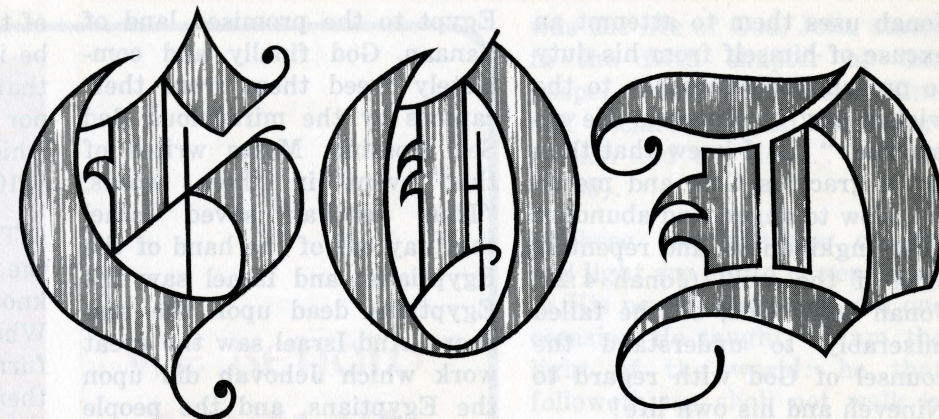
Native preachers are desperately needed, and a preacher-training program is now being considered.

Investigative contacts are now being made into the possibility of broadcasting the Herald of Truth programs from a station in Monte Carlo, which has better reception in Spain than the present station.

During a recent visit to the United States, Mr. Monroy expressed excitement over fast-paced advancement in Spain and said the advent of American assistance and a new attitude toward non-Catholics is making Spain an "open door" for evangelism.

Mr. Monroy and his wife, Mercedes, live in Madrid with their three daughters, Yolanda, 9; Loida, 7; and Monica, 3.

WE BEHOLD OUR



J. B. Phillips, the noted Biblical translator, recently remarked, "Our society today bears all the marks of a God-starved community" (God our Contemporary, Phillips, p. viii). As these words tumbled through my consciousness, I began to realize how true, how deadly true, they were. "A God-starved community," I thought, "where intelligent men sense insecurity, indirection and sheer nothingness." Today we find ourselves paying exorbitant prices for the "death of God" in our hearts and lives. The loss of a sense of majesty, the decline of a sense of religious awe and a lack of consciousness of the divine presence are only a few of many unfortunate consequences of the absence of God in our lives.

A recent study at Harvard University by J. Hillis Miller of five representative nineteenth-century English writers revealed the beginnings of "the disappearance of God" in that era. These nineteenth-century "beginnings" have flowered in the twentieth century into rampant lawlessness, utter meaninglessness and rank rebellion against God and His Word. Hosea's words just before Israel's fall sound highly descriptive of our day: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest

to me: seeing thou hast forgotten the law of thy God, I also will forget thy children. As they were multiplied, so they sinned against me: I will change their glory into shame" (Hosea 4:6, 7).

But our unwillingness to recognize God's presence and to sense God's direction in the affairs of men in no way destroys His power and reality. David's one hundred forty-fifth psalm of praise for God's goodness and power demonstrates a principle we must remember today:

"Jehovah is nigh unto all them that call upon him, To all that call upon him in truth. He will fulfill the desire of them that fear him; He also will hear their cry and will save them. Jehovah preserveth all them that love him; But all the wicked will he destroy. My mouth shall speak the praise of Jehovah; And let all flesh bless his holy name forever and ever" (verses 18-21).

As we determine to call on God, to hear His Word, to respond to His revelation, to praise His mighty work in our lives, He unmistakably lives and is known in human society. The "death of God" or the "disappearance of God" or the "God-

starvation" of today's man is not God's fault. He stands ready and willing to heed our cry for help and salvation through Christ.

Today we praise and honor Him, especially as the year 1966 unfolds before us. We propose to "behold our God" in an attempt to make His reality more meaningful for each of us and for a world in desperate need of His direction.

GOD'S MORAL ATTRIBUTES

Moses, a highly favored man as the leader of Israel, was allowed to uniquely witness God. In Exodus 34 he tells us of that profound experience and helps us "see" God. The Bible tells us: "And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin . . ." (Exodus 34:5-7).

God's moral attributes of mercy, grace, love, forgiveness and restrained justice develop in this unusual confrontation of Moses and God. So overwhelming were these divine qualities that later in Old Testament history the prophet

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ABC and MBS Networks
January 2, 1966
by John Allen Chalk

Jonah uses them to attempt an excuse of himself from his duty to preach God's message to the wicked city of Ninevah. He remarked, "... I knew that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness, and repentest thee of the evil" (Jonah 4:2). Jonah knew God, but he failed miserably to understand the counsel of God with regard to Nineveh and his own life!

THE HOLINESS OF GOD

We behold a God of holiness! As Moses and God's children celebrate their deliverance from Egypt they sing, "Who is like unto thee, O Jehovah, among the gods? Who is like thee, glorious in holiness, Fearful in praises, doing wonders?" (Exodus 15:11). With an infinite, incomprehensible fullness of purity the holiness of God manifests itself before our awe-filled hearts! The Biblical chorus, from Isaiah's vision of God to the Apostle John's picture of heaven, proclaims, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (Isaiah 6:3). The four heavenly creatures of Revelation sing, "... Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come" (Revelation 4:8).

THE POWER OF GOD

We behold a God of power! The entire Bible may be viewed as a commentary on God's power manifested in nature and man. At the time of their deliverance from cruel Pharaoh, Moses reminded God's people, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Jehovah brought you out from this place ..." (Exodus 13:3). As the Israelites traveled from

Egypt to the promised land of Canaan, God finally and completely freed them from their captors by the miraculous Red Sea crossing. Moses writes of that event in these words, "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in his servant Moses" (Exodus 14:30, 31).

In celebration of their wondrous salvation the people sang, "Thy right hand, O Jehovah, is glorious in power ..." (Exodus 15:6). Repeatedly in Israel's history God demonstrated His ability to change the course of human events and intervene in the affairs of men.

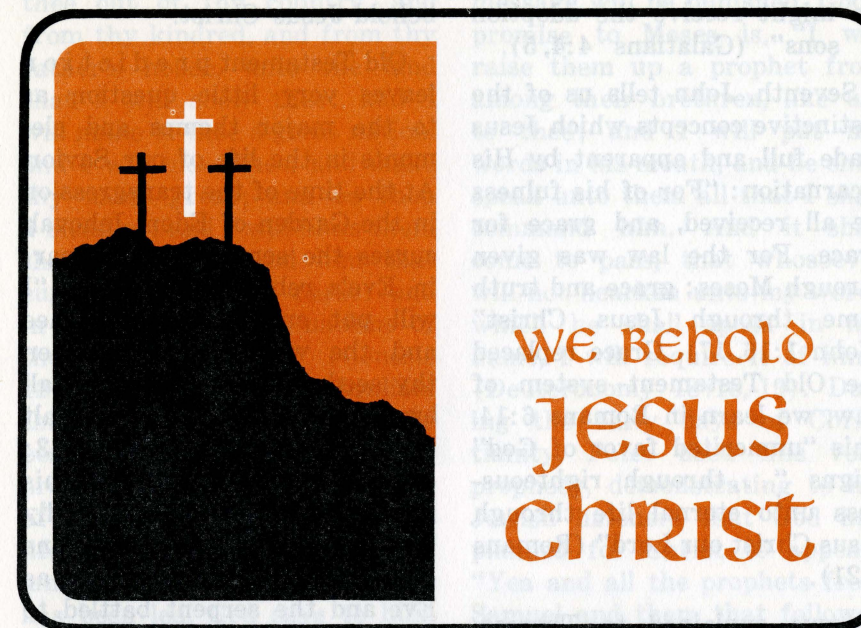
Individual believers in God have known His great power. Shadrach, Meshach and Abednego found themselves favored by the Babylonian king, Nebuchadnezzar, even though they were captives from Judah. But this imperial benevolence did not dim their vision and surrender to God. When questioned by the king, "Is it of purpose, O Shadrach, Meshach, and Abednego, that ye serve not my god, nor worship the golden image which I have set up?"; and when warned, "... if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands?" (Daniel 3:14, 15), they faithfully and courageously replied: "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out

of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:16-18).

The conclusion of this test of the three believers' faith is well known to all Bible students. When the king looked into the furnace's tempest after tossing them into its destruction, he saw four, not three, men; and the form of the fourth appeared to the king "like the Son of God" (Daniel 3:25-KJV). God had sent deliverance and power to His three followers! The real lesson for twentieth-century believers comes when the king reacts to what he has seen. He exclaimed, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God" (Daniel 3:28). Nebuchadnezzar further decreed that no person, nation or language should speak against this God "... that is able to deliver after this sort" (Daniel 3:29). If "God - starvation" is a reality in modern life, it becomes painfully obvious that none of us have possessed the faith of Shadrach, Meshach and Abednego!

God's power prevailed through the lives of other believers, like Ezra and the group of exiles who returned with him from Babylon to Jerusalem. It was a long, difficult journey, filled with many possible obstacles and enemies — a journey that would end in Judah where previous groups of exiles had gone, only to pollute their religion and their lives with paganism

(Continued on page 17)



"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). So wrote the Apostle John toward the close of the first century A.D. Through the first eighteen verses of the first chapter of his gospel, John introduces the pagan and classical world of his day to Jesus Christ. He ultimately concludes, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). Today I want you to listen carefully and thoughtfully to the Bible's clear and convincing presentation of Jesus Christ, the Son of God and the Savior of the world.

We look to John's description of Christ in the passage just mentioned. First, we learn of His nature. He is eternal, existing with God from before the beginning; and His nature is best explained by the deliberately chosen Greek word "logos." Of Christ's eternity Paul remarked, "he is before all things ..." (Colossians 1:17); while Christ Himself prays to His Father saying, "glorify thou

me with thine own self with the glory which I had with thee before the world was" (John 17:5).

Second, John gives us an insight into Christ's function as he says, "All things were made through him; and without him was not anything made that hath been made" (John 1:3). Later he states, "He was in the world, and the world was made through him ..." (John 1:10). His nature as the eternal Word becomes more understandable in view of His function. At least seven times in Genesis 1, as creation unfolds, we read the highly important words, "And God said ..." (Genesis 1:3, 6, 9, 11, 14, 20, 24, 26, 29). Christ was very much a part of those eventful acts in the beginning. The author of Hebrews speaks of God's relationship with Christ in the words, "... through whom also he made the worlds" (Hebrews 1:2).

Third, we also learn in this great passage from John's gospel about two of Christ's essential qualities: "In him was life; and the life was the light of men" (John 1:4). The life Christ brought to the world

was the life of God, John states in the fifth chapter of this gospel (verse 26). Jesus Himself declared, "I am the resurrection and the life ..." (John 11:25).

These two qualities of life and light are not to be separated in His person and work. On one occasion He taught, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8:12). Just as Christ's life was God's life, which He came to give man, so Christ's light was the divine illumination of God's will, which He also gives to those who follow Him. He taught, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness" (John 12:44-46).

Fourth, John tells us of Christ's rejection: "He was in the world, and the world was made through him, and the world knew him not" (John 1:10). This is the world for which He died and the world to which He later sent His followers with the gospel (Matthew 28:19; Mark 16:15). But Christ was also rejected by those who should have known Him best: "He came unto his own, and they that were his own received him not" (John 1:11). His first preaching was aimed at warning Israel of the kingdom's imminent appearance (Matthew 4:17). He even gave His disciples what we usually call a "limited commission" to preach of the kingdom's near-

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ABC and MBS Networks
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by John Allen Chalk

ness to Israel (Matthew 10:5-7). But still they crucified Him! (Acts 2:22, 23).

Fifth, John assures the readers of his gospel that in spite of Christ's rejection He nevertheless offers the opportunity to become children of God to those who receive Him! "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Out of this concern Christ taught the Jewish ruler, Nicodemus, that the new birth, necessary to entrance into the kingdom of God, is one of water and the Spirit, spiritual not physical (John 3:3-6).

Sixth, amidst these descriptions of Christ's nature, function, qualities and work comes the most profound statement of the entire prologue to John's gospel: "And the Word became flesh, and dwelt among us . . ." (John 1:14). Christ was God come fully to man for his redemption and reconciliation. The mystery of the Incarnation—God become flesh—will never be fully understood by finite man. Paul makes a classic attempt to fathom this great event when he says of Christ: "...who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord" (Romans 1:3, 4). At the proper moment in history, "when the fulness of the time came," God's decisive action in sending forth His Son provided mankind freedom from sin and the privilege of being members of God's family; or as Paul expresses it, "that he might redeem them that were under the law, that

we might receive the adoption of sons" (Galatians 4:4, 5).

Seventh, John tells us of the distinctive concepts which Jesus made full and apparent by His incarnation: "For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:16, 17). Grace replaced the Old Testament system of Law, we learn in Romans 6:14. This "unmerited favor of God" reigns "...through righteousness unto eternal life through Jesus Christ our Lord" (Romans 5:21).

Jesus explained to Thomas, one of His apostles, "I am the way, and the truth, and the life . . ." (John 14:6). Before Pilate He stated that He came into the world to "...bear witness unto the truth..." (John 18:37). Like Pilate, so many of us, however, persist in excusing ourselves from His claims with the question, "What is truth?" (John 18:38).

Finally, the introductory remarks of the gospel according to John state Christ's relationship with the Heavenly Father and reaffirm the purpose of the Incarnation: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18). How important are the life and teachings of Jesus in view of the major purpose for His coming into the world—to declare the Father to man! In view of these statements about the person and work of Christ made in John 1:1-18, we begin to sense a new urgency about the study of Christ, about the need for a better understanding of Christ and about greater concern for the implications of our faith in Him. It is against this brilliant passage as a background that we come today to

behold Jesus Christ.

Old Testament prediction leaves very little question as to the major themes and elements in the life of our Savior. At the time of the transgression in the Garden of Eden, Jehovah curses the serpent for his part in Eve's rebellion and adds, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). A careful study of this great passage reveals a deadly battle between the evil one (Satan) and the woman, just as Eve and the serpent battled to Eve's destruction. One also discovers a battle between the descendants of the evil one and the offspring of the woman. Most clearly predicted is the battle between Christ and Satan, a battle that began, for Jesus, on earth with His temptation in Matthew chapter 4 and concluded victoriously with His death and resurrection. This contest between woman and Satan was also seen by John in the Revelation: "...the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne" (Revelation 12:4, 5). Above all, this first indication of a coming victor over evil reveals God's concern for man and his struggle with Satan.

The next important Old Testament hint of a coming Savior arises in God's dealing with Abraham. When Jehovah first asks Abram to leave the Ur of the Chaldees, His promise for a faithful response is seen in the following words: "Now Jehovah said unto Abram, Get

thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the nations of the earth be blessed" (Genesis 12:1-3). God promises Abraham that the entire world will be benefited by his family. This promise is repeated a number of times during Abraham's lifetime. As he comes into the land of Canaan to which he has been led, God says to him, "for all the land which thou seest, to thee will I give it, and to thy seed forever" (Genesis 13:15).

Almost two thousand years later, Paul presented a forceful exposition of these promises to Abraham in the following words: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16). In the same passage Paul demonstrates the relationship of God's promises to Abraham and the law of Moses that came several hundred years later, concluding about the law and its function, "...It was added because of transgressions, till the seed should come to whom the promise hath been made . . . So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor" (Galatians 3:19, 24, 25).

Moses, Israel's first great leader, gives his people a definite indication of a prophet to come later in their history. He will have the authority of God, and those who refuse His

message will be punished. God's promise to Moses is, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deuteronomy 18:18, 19). During the early days of Christianity, Peter used this very prophecy, demonstrating to his Jewish listeners that God had planned for Christ to appear: "Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed" (Acts 3:24, 25).

No Old Testament prophet presented more vivid and powerful descriptions of the coming Messiah than Isaiah. Living at the time when the northern kingdom of Israel was falling to Assyria, and sensing the need of God in the southern kingdom of Judah, Isaiah bolstered sagging loyalty to God and country through his glowing accounts of the coming Messianic Age.

We can only briefly look at a few of his predictions about Christ: The Lord will provide a sign to His people, "behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14)—This new leader will be called "... Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" and will reign "... upon the throne of David ..." (Isaiah 9:6, 7)—He will: "come forth a shoot out of the stock

of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah" (Isaiah 11:1, 2).

In the famed fifty-third chapter of Isaiah we see the expected Messiah as "a man of sorrows" who will "bear our griefs," even being "wounded for our transgressions" and enduring "chastisement" for our peace. It is upon Him that God will place the burden of our rebellion, iniquity and folly (Isaiah 53:3-6). In this same chapter we first learn of Christ's refusal to answer the false charges to be made against Him, and that He will be buried in the borrowed tomb of a rich man whose name the New Testament later supplies as Joseph of Arimathaea (Isaiah 53:7, 9; Matthew 27:57-60).

The Psalms are also important Old Testament sources for predictions of Christ's appearance. The famous sixteenth Psalm contains David's classic statement concerning Christ's resurrection: "For thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption" (verse 10). Peter quotes this very prophecy in his great sermon that precipitated the birth of the church. Notice Peter's use of David's prophecy: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of Christ, that neither was he

(Continued on page 18)

WE BEHOLD

THE HOLY SPIRIT



Prominently involved in God's great plan for man, from the opening verses of Genesis and its drama of creation to the closing verses of Revelation and its overpowering pictures of heaven, was that third member of the Godhead, the Holy Spirit. The Genesis record reveals, "In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters" (Genesis 1:1, 2). Here the Spirit of God fills the important role of organizer of creation according to the wonderful designs that follow these first verses of Genesis. From the beginning of time, the Holy Spirit has worked in cooperation with the Creator.

Not only do we hear of the Spirit of God at the beginning of creation. John, beginning the close of the last book of the New Testament Canon, Revelation, records, "And the Spirit (Holy Spirit) and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely" (John 22:17). With the fullness of God's redemptive plan now revealed and implemented, the Holy Spirit urges man's reception of heaven's gift with the invitation, "Come."

But Biblical teaching about

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the Holy Spirit is not exclusively reserved for the opening and closing thoughts of Scripture. Repeatedly, the inspired records tell of the nature and ministry of the Holy Spirit. Much vain speculation and useless discussion revolves around this Divine Being in modern religious thought. But God's Word, the Bible, tells us much about the Holy Spirit, and we invite you to examine these teachings with us.

The New Testament speaks in definite terms of three divine personalities cooperating fully for man's final redemption. Matthew's record of Jesus' baptism clearly unveils God, Christ and the Holy Spirit. Notice carefully the following statements: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming up-

on him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:13-17). Still wet from His baptism, Jesus looked heavenward seeing the dove—a material symbol of the Holy Spirit — descending. In the midst of Christ's reception of the Spirit came His Heavenly Father's voice announcing His pleasure at Jesus' submission. Christ at the water's edge, the Holy Spirit descending, and God, the Father, speaking — here one recognizes three distinct, but united Divine Persons. Also notice Jesus' promise of the Holy Spirit's guidance in the apostles' lives: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). Jesus, the Son of God, promises that God, "the Father," will send the Holy Spirit to His closest disciples. Here one also gains an insight into the Holy Spirit's nature and ministry, when Jesus says, "he shall teach you all things."

One further recognizes a trinity of persons in Jesus' commission to His apostles. They were charged to evangelize "all

the nations" thus preparing them through gospel preaching and teaching for baptism "... in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). The Father, the Son and the Holy Spirit are seen as united beings in Paul's statement before the philosophers at Athens when he said, "Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:29). Paul uses the same term in Colossians, chapter 2: "for in him (Christ) dwelleth all the fulness of the Godhead bodily" (verse 9). The Bible does not use the familiar term, "trinity"; and one does not find a well-developed doctrine of the trinity, especially when compared with second-and third-century trinitarian ideas. But we do have the Father, the Son and the Holy Spirit described and revealed fully in the Bible.

Notice again the Spirit's activity in creation. One begins to sense presences other than the Creator by the plural noun translated "God" in Genesis 1:1. "In the beginning God created the heavens and the earth." The significance of this plural noun (God) becomes more pronounced when one recognizes that the verb "created" is singular in number. Later in the same chapter we also read, "And God said, Let us make man in our image, after our likeness..." (Genesis 1:26). In Genesis 1:2 we further learn, "And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." Immediately after the Spirit's action comes the familiar formula of creation, "And God said..." (Genesis 1:3).

In the first three verses of Genesis, chapter one, we see God, the father, as Creator; God, the Son, as the Word whose nature is later explained in the New Testament gospel according to John; and the Holy Spirit whose special role appears as that of organizer, or the agent through which God's plan, once spoken, becomes a reality. "By his Spirit the heavens are garnished..." Job could remark (Job 26:13). Another writer, in praise of God's care of creation said, "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground" (Psalm 104:30). The Holy Spirit exercised a vital function in the beginning, bringing order and plan out of chaos and darkness.

When we talk about the Holy Spirit we refer to a Divine Being who is eternal. The author of Hebrews, describing Christ's sacrifice, remarks, "... who through the eternal Spirit, offered himself without blemish unto God..." (Hebrews 9:14). Paul also explains in I Corinthians, chapter two, that the Holy Spirit is intelligent. He knows "... the deep things of God" (verse 10). He has special and particular knowledge of God (verse 11). Writing in the epistle to the Romans, the apostle talks of "the mind of the Spirit" (Romans 8:6). This is the spirit person who "... searcheth all things, yea, the deep things of God." He knows "the things of God" and "teaches" them to "spiritual," or Christian men (I Corinthians 2:10-15).

In addition to eternity and intelligence, we learn from the Old Testament prophet Micah, of the Holy Spirit's power. Micah describes his commission as a prophet in these words, "But as for me, I am full of

power by the Spirit of Jehovah, and of judgment, and might, to declare unto Jacob his transgression, and to Israel his sin" (Micah 3:8). "Power by the Spirit of Jehovah" suggests a special ability and strength which only God through the Holy Spirit could provide for the task the prophet faced.

Added to the Holy Spirit's power, knowledge and eternal nature is His ability to be present wherever and whenever man needs Him and is willing to be guided by Him. David's famous lament of Psalm 139 demonstrates this quality. He asks, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there shall thy hand lead me, And thy right hand shall hold me" (Psalm 139:7-10). Repeatedly the Bible describes and affirms the Holy Spirit's eternity, omniscience, omnipotence and omnipresence.

One notices at least five areas of Holy Spirit activity in the Old Testament. First, as we have seen previously in our study, the Holy Spirit filled a vital role in creation. The first two chapters of Genesis reveal the Spirit of God executing the Creator's plan for the universe.

Second, the Holy Spirit provided the strength for men of God to accomplish necessary objectives. Othniel, Israel's first judge, faced the task of rebuilding a nation then in servitude to the king of Mesopotamia. In Judges 3:10 we learn that in order that he might accomplish the necessary task of restoring national and spiritual life to Israel, "the Spirit of

Jehovah came upon him, and he judged Israel." Samson, a later judge, is renowned for his physical strength and great feats of deliverance. On several occasions of such bravery the Bible gives us the clue to this man's unique power in the words, "And the Spirit of Jehovah came mightily upon him . . ." (Judges 14:6, 19; 15:14).

Third, the prophets of Israel and Judah were inspired and directed by the Holy Spirit of God. On one occasion when Eldad and Medad prophesied, Joshua came running to Moses requesting, "My lord Moses, forbid them" (Numbers 11:28). But Moses replied, "Art thou jealous for my sake? would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them!" (Numbers 11:29). Isaiah, much later in Hebrew history, summarized the rebelliousness of God's people in refusing the message of the prophets raised up to warn and lead them, when he said, "But they rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them" (Isaiah 63:10).

The influence of the Holy Spirit is recognized in a fourth area. Two of David's greatest Psalms deal with his personal religious and moral life. When he expresses awe at God's omnipresence and omniscience, which prevent hidden sin, David asks, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" (Psalm 139:7). In his famous Psalm of contrition, openly and sorrowfully acknowledging his sinful life and begging for spiritual regeneration, David cries, "Cast me not away from thy presence; And take not thy holy Spirit from me" (Psalm

51:11). The Holy Spirit, in Old Testament teaching, created and encouraged moral living.

Fifth, the Holy Spirit played an important role in the prophecies of Christ's coming. Not only did the prophets and all Biblical writers speak from God, "... being moved by the Holy Spirit" (II Peter 1:21); but their inspired predictions about Christ involved the Holy Spirit. Notice Isaiah's words, "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah" (Isaiah 11:1, 2). Isaiah later quotes another promise of God, "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth Justice to the Gentiles" (Isaiah 42:1).

Beginning with this promise to Mary, the mother of Jesus, "... The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35), these Old Testament predictions unfold in Christ's birth, life, death, resurrection and ascension. When Joseph and Mary brought the new baby to Jerusalem to offer their "firstfruits" sacrifice, Simeon, a "righteous and devout" man "looking for the consolation of Israel" saw the couple with the baby Jesus. Luke tells us, "And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ." Whereupon Simeon took the baby in his

arms and "blessed God" because, in his words, "mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples . . ." (Luke 2:25-32). Throughout the life of Christ, from temptation to baptism and on into the full ministry, the Holy Spirit was His constant companion and power. In summary John tells us, "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure" (John 3:34).

Not only did the Holy Spirit abide in God's Son without measure throughout His ministry of teaching and healing, but Christ also made pointed references to the Spirit's work in future times. In two distinct promises Christ assured His apostles of their reception of the Holy Spirit. He promised in John 14:26, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Again He quieted the fears of His apostles with these words, "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (John 16:13). Notice carefully that the Holy Spirit, when He did come to the apostles, would (1) "teach" them "all things," (2) refresh their memories of "all that" Christ taught them, (3) direct them "into all the truth" of God, (4) show them things that were to come in the future. Christ also told these prospective recipients of the Holy Spirit's direction that the Spirit would "not speak from

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THE HERALD OF TRUTH

Human Dilemma or Christian Hope?

Man's willingness to disobey God may only be exceeded by his ability to destroy himself. What at one time was a localized matter of death on a small scale has, with the advent of the nuclear age, become the specter of global extinction. All over the world man seems rightfully anxious about his future. Sam Allison, director of the Enrico Fermi Institute for Nuclear Studies at Chicago, recently remarked, "Scientists have thought up bombs so horrible that no one will ever build them." He also added, "I think we are all headed for one big bang. I shouldn't like to say the end of the world will come in the next thirty-five years. But it is so probable that people ought to be scared to death." These thoughts, from the man who conducted the countdown for the first nuclear explosion by the United States Government, were published in *Newsweek* magazine, July 19, 1965.

A brief look at the stream of human history seems to demonstrate H. G. Wells' contention that we are in a race between education and catastrophe. In clearer and more authentic terms I would say we are in a race between saving-faith-in-God-through-Christ and destruction. We live in an age of meaninglessness, nothingness, anxiety and fear, with a quiet but certain despairing of life and future. It is time to ask with David, "When I consider thy heavens, the work of thy fingers, The moon and the stars,

which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him?" (Psalm 8:3, 4). Even a superficial analysis of the twentieth-century situation leads us to consider but two alternatives, human dilemma or Christian hope!

As the product of God's creative power, man was not only brought into being by divine fiat; but he was also given peculiar power over the remainder of the created order. The Genesis record tells us that God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26). Distinctive with man as opposed to the rest of creation was the God-given prerogative of "mastery" over all nature. When Adam was placed in the Garden of Eden, his first responsibility was "to dress" and "to keep" that divine abode.

The natural order functions according to God's plan for man's benefit. Until the diso-

bedience of Adam and Eve the Garden of Eden was their servant. But a consequence of man's arrogance and rebellion is revealed as God says to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:17-19). Before sin entered the human picture there was no confusion of the natural order. Man lived by the "sweets of the land." With the first sin, the ground is cursed. Man will continue to live from it, but only through "toil, sweat, thorns and thistles."

But the natural order not only exists to sustain man physically, it also speaks an eloquent and unmistakable language about God: "The heavens declare the glory of God; and the firmament sheweth his handiwork," is the first verse of Psalm 19 (KJV). Later in the same Psalm we are told, "There is no speech nor language where their voice is not heard" (verse 3). Creation sustains man physically and spiritually.

Yet, with God's plan for man,

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and nature, with such a fantastic privilege and opportunity, with all the valuable tools that modern science has developed, today's man finds himself facing almost certain annihilation by the very forces of nature over which he was given "mastery." Conservative estimates of world nuclear stockpiles reveal the existence of 28,000 pounds of explosive force for every human being now alive (Norman Cousins, "Back to the Fundamentals," *Saturday Review*, Nov. 6, 1965, p. 26). What is the human dilemma? Nature that God gave man to control and master now threatens man! The wondrous atom that is basic to the created order, now looms with threat of total destruction over the lives of those given the divine prerogative to control it!

But we also recognize the human dilemma in another area. The Bible tells us that "God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). We continue to marvel at the rich meanings in those words, "in the image of God created he him." Man, as opposed to the remainder of the animal order, bears an indelible stamp of God's design, intelligence and power. We have even classified man as "homo sapiens" (the wise man). In rational and reflective activities, man's intellectual powers mark him as peculiar and distinct. Created in the image of God, given special powers of rationality that no other created being was given, man has the ability to think!

That power can be used constructively to build a satisfying philosophy of life and religion. Peter instructs us, "But sanctify in your hearts Christ

as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (I Peter 3:15). With the intellect, man can grasp the being and reality of God, thus bringing his life into harmony with God's great plan for him.

Milton Eisenhower, President of Johns Hopkins University, recently told the story about the visit of a spirit named Destiny to an island in the Pacific centuries ago. Destiny asked the islanders, "What would you do if I told you that tomorrow this entire island would be covered with water from a tidal wave?" The first reply came from a cynic who said, "Why I would eat, drink, and be merry all night long." The second answer was the response of a mystic who said, "I would go to the sacred groves and make sacrifices to the gods and ask for a miracle to prevent this from happening." A third man, deeply appreciative of God's gift of the intellect and its powers of rationality, answered, "I would assemble the wisest men on this island and begin at once to study how we might live under water."

But instead of the proper and intended uses of the mind, man has misused his intellectual powers to deny the very Creator of that unique ability! Paul describes such misuse as it occurred in the pagan world of the first century of the Christian era: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation

of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse; because that knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened" (Romans 1:18-21). This same reading continues by telling of the disastrous results of man's rebellion and ignorance toward God. Again the human dilemma becomes plain, as man uses his God-given intellectual capacity to deny the very Author of that gift.

We also recognize man's dilemma in a third area. In the beginning Adam and Eve had one responsibility in addition to their dressing and keeping the Garden of Eden: "And Jehovah commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16,17). As originally planned by God, the human family did not carry the burden of knowing "good and evil." The responsibility of choice between right and wrong, moral and immoral, was not within man's province. That man was free, however, is clearly evident from the very nature of the command Jehovah gave Adam and Eve. It introduced a moral possibility for them. They could remain either in the unburdened state, having no knowledge of good and evil, or they could consciously and deliberately disobey God's command and assume all the consequences that such knowledge would create.

The story of Eve's temptation and willful disobedience is

well known. First, Satan lied to her, saying, "Ye shall not surely die" (Genesis 3:4). Second, he attempted to discredit God with the remark, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil" (Genesis 3:5). Third, by the lust of the flesh, the lust of the eyes and the vainglory of life, Eve decided to assume responsibility for "the knowledge of good and evil" (Genesis 3:6).

Now man must not only accept the burden of choosing either good or evil, but he must be responsible for his decisions. This is the very struggle that plagued and damned man from Eden to Christ; he faced the moral imperative of choosing good but felt the compulsion of the flesh to choose evil. Even the Law from God that Moses introduced to Abraham's children was not adequate. This system, Paul explains in the New Testament, only intensified man's awareness of sin and its destructive magnitude (Romans 3:20; 7:7-13).

Herein is the human dilemma again witnessed. Man chose to accept the "knowledge of good and evil." But he did not from that very first day in the Garden of Eden understand the responsibilities such knowledge and power created. Paul's description of the last days vividly demonstrates how involved man has become in his failure to choose good: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of God, traitors, head-strong,

puffed up, lovers of pleasure rather than lovers of God, holding a form of godliness, but having denied the power thereof: from these also turn away" (II Timothy 3:1-5).

But as man finds himself enslaved by the natural forces he originally dominated, as he allows his God-given intellect to deny and defy the Author of reason; and as he feels the overpowering burden of attempting to choose good in the face of constant compulsion to turn the other way, there is HOPE! This is my message today, Christian hope!! At the beginning of this lesson we suggested that man faces only two "live options"—human dilemma or Christian hope.

Even in the Old Testament Solomon suggested a foundation for optimism within the human family. "For to him that is joined with all the living there is hope; for a living dog is better than a dead lion" (Ecclesiastes 9:4). Some philosophers of our day would even deny this basis for hope. Talking in terms of what has come to be known as "reductionism" they suggest "that all things can be understood in terms of the laws of inanimate nature." But as George P. Hunt recently reported in *Life* magazine (September 24, 1965), these thinkers debase man and attempt to destroy any system of permanent and living values. But Solomon reasons that where there is life there is hope.

We must make a clear distinction, at this point, between hope for the righteous and that of the wicked. Even before the New Testament concept of hope in Christ is introduced, the Bible makes such a distinction with the words, "The hope of the righteous shall be gladness; but the expectation of the wicked

shall perish" (Proverbs 10:28). We present no false expectations for rebellious man. We must not fool ourselves with humanistic anticipations of the betterment of mankind. Those who will remember God in view of these sources of human dilemma will come to happiness and meaning. Those who refuse to see the human dilemma as pictured by the Bible and persist in their own vain attempts at freedom have but one end — "the expectation of the wicked shall perish."

Even though true and full assurance of a sound relationship with God was not a practical reality in the Old Testament world, the basis for hope was not unknown. Hope for the Jewish mind arose from a reasoned trust in God. Full knowledge of God's Law through Moses could prompt such hope. The Seventy-eighth Psalm says, "For he established a testimony in Jacob, And appointed a law in Israel, Which he commanded our fathers, That they should make them known to their children; That the generation to come might know them, even the children that should be born; Who should arise and tell them to their children, That they might set their hope in God, And not forget the works of God, But keep his commandments" (Psalm 78:5-7).

In the New Testament Paul writes of the same foundation for abiding hope: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope" (Romans 15:4). The Bible, as the record of God-man relationships from the beginning of time, and as the permanent form of God's message for each

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The Age of the Holy Spirit

Joel, the Old Testament prophet, comforted and encouraged his people with this promise from God: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28, 29). Written approximately eight hundred years before Christ, this prediction of an outpouring of God's spirit "upon all flesh" finally became a fact

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on the Jewish feast of Pentecost, immediately following Christ's death, resurrection and ascension. At that time, and because of the newly given Spirit's direction (all of which is recorded in the New Testament book of Acts), the apostles of Christ preached the gospel for the first time under the Great Commission (Acts 2).

Jesus indicated repeatedly during His personal ministry that the Holy Spirit would come to guide and direct His apostles "into all the truth" and "remembrance" of all He had taught them (John 14:26; 16:13). He further explained that the Spirit would not be given them until His return to heaven (John 16:7). In the closing hours of His life, Christ repeated these promises to the apostles, instructing them not to leave Jerusalem after His ascension until they were "baptized" in the Holy Spirit (Luke 24:49; Acts 1:4-8). Just a few days later the promised Spirit did come, so that "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). With this special prompting, the apostles launched into the presentation of the gospel of Christ to the crowd that had assembled, announcing "this is that which hath been spoken through the prophet Joel" (Acts 2:16). At the conclusion of the sermon, many inquired, "what shall we do?" They were directed to "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Approximately three thousand persons heeded this advice, thus forming the nucleus of the early church (Acts 2:41, 47).

The events of this Pentecost of Acts 2 provide an excellent commentary on the Holy Spirit's purposes or objectives in our era. Jesus explained to the apostles, "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (John 16:7, 8). To convict the world of sin, the Holy Spirit came bearing witness of Christ as God's Son, in whom the world did not believe (John 16:9). The Holy Spirit convinced the world of righteousness by the vindication of Christ in His resurrection and ascension. The "Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4) remains the unchallenged dynamism of Christianity.

But the Holy Spirit also came to effect conviction of the world respecting judgment. The death of Christ accomplished full victory over Satan, "because the prince of this world hath been judged" (John 16:11). Jesus Himself proclaimed, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die" (John 12:31-33).

Christ's earthly ministry was preparatory for the great Christian era. The coming of the Holy Spirit signaled this new age and the accomplishment of the tasks just explained. In a unique sense the period inaugurated by Christ's death was, by Christ's preparatory teachings and promises as well as by the

actual events of Pentecost, the "age of the Spirit."

This helps us understand a difficult statement made by Christ before His death. In answering the Jewish charge that He cast out demons by the power of Beelzebub, Jesus replied, "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man; it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matthew 12:31, 32). God, the Father, personally dealt with men in the era prior to Moses' law. God thereafter dealt with His chosen people through the law and the prophets. With the personal advent of Christ, all spiritual authority was given to Him. This is Christ's repeated claim, and also what moved His enemies ultimately to crucify Him (See Matthew 11:27; Luke 5:23, 24; John 10:31-36; Matthew 28:19, 20.) During His earthly ministry, Christ not only healed people physically with a word, but He also spoke spiritual health into being for many.

But with Christ's death and return to heaven a new age came, even as Christ requested the Father to send His Holy Spirit to men. On the Pentecost of Acts 2 this era was introduced, to last until Christ returns. Peter remarked of Christ in his sermon that day, "Being therefore by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear" (Acts 2:33).

During the early years of

human history man did rebel against God, but in Christ hope revived in the human heart. Yet, Christ received brutal treatment and rejection by those who needed Him. Then the era of the Holy Spirit came, bringing the gospel's pardon through the death, burial and resurrection of Christ (I Corinthians 15:1-4). When the Holy Spirit's message from God to man through the apostles is rejected, what remains? To blaspheme and reject the Holy Spirit is to repudiate God's final revelation and full redemption for mankind!!

The New Testament teaches that God gives "the Holy Spirit" to "them that obey him" (Acts 5:32). In urging the Galatian Christians not to return to the legal bondage of Moses' law, Paul asks them, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2). Here the apostle obviously alludes to the obedient and saving faith prompted by the hearing and receiving of the gospel. But by that same response, comes the Spirit into their lives. Later in the same letter, Paul explains, "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Galatians 4:6). The Christian's sonship, Paul explains, is the basis on which God sends the Spirit into his heart. The Holy Spirit does not produce freedom from sin, but rather comes into the lives of those who have become obedient through faith to the call of Jesus.

The New Testament speaks often of the indwelling by the Holy Spirit of the Christian. Paul insists that the Corinthian Christians keep their physical bodies pure, and instructs, "Flee fornication . . ."

(I Corinthians 6:18). He explains why such purity is imperative for the Christian, by the following question and conclusion: "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Corinthians 6:19).

Paul explains the indwelling Holy Spirit in Romans chapter 8. If "the Spirit of God dwelleth in you," he says to Christians, "ye are not in the flesh but in the Spirit" (Romans 8:9). Another result of the Spirit's presence is found in Romans 8:10, "the body is dead because of sin; but the spirit (man's spiritual nature) is life because of righteousness." Above all, the Holy Spirit brings life to the Christian, eternal life, with a consequent decrease of the fear of physical death. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you" (Romans 8:11). "By the Spirit," or through the power the Holy Spirit brings, the Christian puts "to death the deeds of the body" and knows life that will not end with physical death (Romans 10:13).

Unusual interest centers today in the manifestations of this "indwelling" Holy Spirit. Mysticism and "gift of tongues" are mistakenly believed to be the consequences of this indwelling. The New Testament reveals clearly the results or "fruits" of the Spirit's presence in our lives. In defining the essential nature of the kingdom, Paul points to "righteousness and peace and joy in the Holy Spirit" (Romans 14:17). "The

mind of the Spirit," the same apostle teaches, "is life and peace" (Romans 8:6). Nine separate qualities of heart and life are listed by Paul in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." These attributes stand in stark opposition to the "lusts of the flesh" mentioned in earlier verses of the same chapter. Evil qualities such as "fornication, uncleanness, lasciviousness, idolatry . . ." do not belong to the Spirit-filled and Spirit-led lives of Christians (Galatians 5:19-21). We are not left to invent and devise subjective and varying manifestations of the Spirit in our lives.

Other New Testament truths concerning the Holy Spirit and the individual Christian include the following: First, the Spirit **confirms** our sonship. We have already noticed Galatians 4:6, which teaches that God sends the Spirit into our hearts "because we are sons of God." Paul further explains, "The Spirit himself beareth witness with our spirit, that we are children of God . . ." (Romans 8:16).

Second, the Holy Spirit leads the Christian. A distinguishing mark of the Christian is such a directive power, "For as many as are led by the Spirit of God, these are sons of God" (Romans 8:14). This is also the way one secures true and abiding freedom. "But if ye are led by the Spirit, ye are not under the law" (Galatians 5:18). Later in the same chapter Paul explains that this "leading" prompts the "fruits of the Spirit" which we have already considered.

Third, the Spirit provides the Christian intercessory prayer help: "And in like manner the

Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered . . ." (Romans 8:26). Just as Christ is called our Advocate through whom we successfully come before God (I John 2:1, 2), so the Holy Spirit is described by Christ as the "Comforter," which in the translator's footnote at John 14:26 also means "Advocate, Helper, Paraclete." We know Christ is at God's right hand interceding for us as the perfect High Priest (Hebrews 4:14-16; 7:25; 10:21). We also know that the Holy Spirit dwells in the "sons of God" and knows the hearts of Christians (I Corinthians 2:10, 12). He thus intercedes from within the depths of our hearts carrying our most unutterable concerns before God (Romans 8:26, 27). Think of it! An intercessor at God's right hand and an intercessor within our individual lives.

Fourth, the Holy Spirit sanctifies the Christian. In describing his mission to the Gentiles Paul describes his " . . . ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit" (Romans 15:16). The Christian, the same writer explains, is "transformed" into the image of "the glory of the Lord" by the power of "the Lord the Spirit" (II Corinthians 3:18). This process occurs gradually as one allows God's Word to more completely direct his life.

So far in our discussion we have emphasized the gift of the Holy Spirit given to all baptized believers. One also recognizes other manifestations of the Holy Spirit in the New

Testament, especially in the early years of the Church. We know that Christ possessed the Spirit "without measure" (John 3:34). It is also clear that the apostles possessed an unusual measure of the Spirit. They were told they would be baptized in the Holy Spirit for purposes already studied. This being "filled with" the Spirit (Acts 2:4), or having the Spirit "poured forth" upon them, also qualified them to convey to others special spiritual powers known as "spiritual gifts" (I Corinthians 12:1). These "gifts" were conferred only by the imposition or "laying on" of the apostles' hands. The New Testament repeatedly makes this clear (Acts 8:14, 17; Romans 1:11; II Timothy 1:6, 7).

Paul dedicates three chapters of I Corinthians to teaching the proper use of and warning of excesses produced by "spiritual gifts." He mentions nine abilities prompted by this measure of the Holy Spirit, given to Christians through the apostles only (I Corinthians 12:8-10). In chapter fourteen of the same letter, he enjoins specific standards and limitations respecting these "gifts." Throughout these three chapters Paul makes it clear that this system of "spiritual gifts" is a temporary one at best. He speaks of "greater gifts" than the ones just described and promises "a most excellent way show I unto you" (I Corinthians 12:31). He terms these "gifts" partial and incomplete, suggesting "but when that which is perfect is come, that which is in part shall be done away" (I Corinthians 13:10). Used to "confirm" the truth and to provide badly needed direction for new Christians and infant congregations not yet blessed with the New

(Continued on inside back cover)

We Behold Our God

(Continued from page 4)

after rebuilding the city and the temple. Nevertheless, Ezra and others returned, refusing even to make a request for military protection; ". . . because," as Ezra explained, "we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him" (Ezra 8:22). The trip was successfully accomplished, and Ezra led Judah into a more harmonious relationship with God.

THE GLORY OF GOD

We behold the God of glory. Isaiah in his celebrated vision of God saw His glory fill the earth (Isaiah 6:3). Solomon wrote in the seventy - second psalm, "Blessed be his glorious name for ever; and let the whole earth be filled with his glory." God's majesty speaks through the created order, according to David's testimony of Psalm 19: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psalms 19:1-3-KJV).

As created beings, we reflect the glory of the Creator! As obedient believers in God we deliberately accept His glory as our only glory! Isaiah says, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy glory" (Isaiah 60:19).

As we sense God's presence by the witness of the universe, as we honor God's will in com-

plete trust, as we obediently submit to His revelation in Christ and the inspired records of the Bible, we proclaim with the angels, "Glory to God in the highest, and on earth peace among men in whom he is well pleased" (Luke 2:14).

THE GOD OF ACTION

We behold the God of action! The Bible opens with the action of God. Eternally existent and unlimited in power, the God of Genesis 1:1 is the God for chaotic and confused twentieth-century man. The Biblical record states, "In the beginning God created the heavens and the earth" (Genesis 1:1). Jehovah, the Creator, inquires of doubting Job and sceptical modern man, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding"! (Job 38:4). Science answers many questions today about materiality, the constituent elements in the created order; but finds itself totally unprepared by the very nature of the empirical method to answer the gigantic "Why?" that confronts us. With volition and intelligence God brings His plans for man and universe into reality by divine action.

THE REVEALED GOD

The holy God of power, action and glory unfolds in full manifestation of His reality. We recognize our God in nature. Paul, the New Testament apostle, indicts the paganism of his day for its failure to accept natural revelation: "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified him not as God, neither

gave thanks; but became vain in their reasonings, and their senseless heart was darkened" (Romans 1:20, 21).

God has made Himself known in human affairs. Throughout history, especially in the national development of Old Testament Israel and the life of Christ, God has decisively made His presence known. Daniel reminds us, ". . . that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men" (Daniel 4:17). In the ancient world, God alternately employed the governments of Egypt, Assyria and Babylon, in addition to a number of smaller principalities, to express His overruling plan for the lives of men.

More distinctly than through any other avenue, God directly revealed Himself to man through Christ. The Hebrew writer tells us, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son . . ." (Hebrews 1:1, 2). God spoke to Moses, Abraham, Jacob and others in those early days of human history. God spoke to Israel through Moses in the Ten Commandments and the full Jewish law. God has spoken to us through Christ, making a new covenant with all mankind, as Jeremiah predicted six hundred years before Christ (Jeremiah 31:31, 32). The Scriptures are the results of God's full and continuous revelation from creation to Christ, who is His full and final expression of love and meaning for man. Describing how the Scriptures came into being, Peter writes in his second epistle, ". . . men spake from God, being moved by the Holy Spirit" (II Peter 1:21).

This unlimited and Supreme Being can come into my life and yours! Even the thought of such, causes wonder and concern. God can dwell in my life and work through my mortal existence! The secret for such power and presence is obedient faith. Jesus taught in the Beatitudes, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). The proper attitude, Jesus teaches, is mandatory. God is seen and known by those who have properly cultivated their hearts.

But God must be approached by every man through **genuine** faith. "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Hebrews 11:6). With the proper condition of heart and with a willingness to be led by Him, we approach God in trust and confidence. This kind of faith prepares and prompts our surrender to God. Peter urges, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you" (I Peter 5:6, 7).

The faith that brings us to God in total surrender is also the force that compels our obedience. Samuel speaks for every age when he chides King Saul for his failure to heed God's complete instructions. His question for Saul and for us is, "Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim . . ." (I Samuel 15:22, 23).

Faith is that principle of life that provides the necessary direction and meaning for the Christian's existence. Twice, New Testament writers quote the Old Testament prophet, Habakkuk, who said, ". . . the righteous shall live by faith" (Habakkuk 2:4; Romans 1:17; Hebrews 10:38). The contemporary religious world no longer cherishes this principle. All too often, today we "walk by sight" rather than faith, in direct contradiction to Biblical precept (II Corinthians 5:7). We know and receive God into our lives through the faith that surrenders, obeys and lives by His Word.

Jesus Christ came into the world that He might glorify God (John 17:4). He appeared bearing the authority to reveal God to those who desired to know and serve Him (Matthew 11:27). Christ was given and remains in possession of the power of judgment, so that "all may honor the Son, even as they honor the Father . . ." (John 5:22, 23). Our Savior speaks emphatically of His relationship to man and God in John 14:6, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

We listen carefully, therefore, when Jesus counsels, "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). He also calls for a complete re-direction of our lives through repentance in the words, "I tell you, Nay: but, except ye repent, ye shall all in like manner perish" (Luke 13:3). He calls on all responsive and penitent men to live and speak openly of their faith in Him and His Father as He promises, "Every-

one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven" (Matthew 10:32, 33). As He submits to John's baptism "to fulfill all righteousness" (Matthew 3:15), so He comes at the conclusion of His personal and earthly ministry to command His followers, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matthew 28:19, 20).

We behold our God because we have intelligently and obediently responded to Him and to the manifestations of His power, glory, goodness, action and revelation. Christ is the complete expression of God's full concern for and willingness to forgive man. We approach Him through Christ, through our submission to the teachings of Christ, ". . . the only begotten from the Father . . ." (John 1:14).

We Behold Jesus Christ

(Continued from page 7)

left unto Hades, nor did his flesh see corruption" (Acts 2:29-31).

Psalm one hundred ten contains two predictions of Christ. In verse one David writes, "Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool." Christ's ascension restored Him to God's right hand

to reign over the kingdom until its final deliverance to God. At verse four David remarks, "Jehovah hath sworn, and will not repent: Thou art a priest for ever After the order of Melchizedek." This special priesthood was that to which Christ belonged, according to Hebrews, chapter seven.

These are but a few of the numerous Old Testament pictures of the coming Messiah. Every important detail of Christ's earthly life and ministry as well as the unusual details of His death, resurrection and ascension were foreseen through the Holy Spirit's guidance by Old Testament writers. One can almost completely construct the life and mission of Christ from these passages.

While Caesar Augustus ruled the world the tiny province of Palestine was the scene of a dramatic occurrence. A young virgin named Mary ". . . was found with child of the Holy Spirit" (Matthew 1:18). The child born to her was named Jesus ". . . for it is he that shall save his people from their sins" (Matthew 1:21). He was praised by Simeon, a religious man of Jerusalem, with the words, ". . . this child is set for the falling and rising of many in Israel . . ." (Luke 2:34). Anna, a prophetess in the same city, pointed many to Him as ". . . the redemption of Jerusalem" (Luke 2:38). The child enjoyed the comfort and direction of a very religious family life (Luke 2:41). Luke describes His growth during the formative years in the following familiar words: "And Jesus advanced in wisdom and stature, and in favor with God and man" (Luke 2:52).

Then during the fifteenth

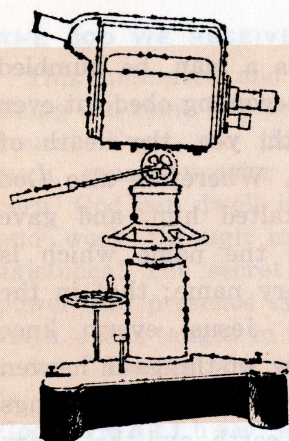
year of the reign of Tiberius Caesar, a messenger of preparation was dispatched by God. John the Baptist preached reformation of life as necessary preparation for Christ's appearance and the imminent kingdom (Luke 3:1-3; Matthew 3:1, 2). Christ Himself began His public ministry by receiving John's baptism, that He might, in Jesus' words, ". . . fulfill all righteousness" (Matthew 3:13-17). Immediately following His baptism, Christ was called to a confrontation with Satan in the wilderness of Judaea (Matthew 4:1-11). With the completion of this gigantic spiritual test (Matthew tells us), "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand" (Matthew 4:17).

What follows is a ministry of healing, a time of training for the apostles and thorough preparation for the Christian age, soon to be ushered in with the establishment of the church, the beginning of the kingdom. Opposition from Jewish leadership mounts until finally they arrest Jesus and succeed, with grossly false charges, to have Him tried and condemned before the Roman authorities. But the cross is immediately followed by the crown—the crucified Jesus becomes the resurrected Christ! Forty days following this mighty event, Christ returns to His Heavenly Father. The Apostle Paul provides the clearest summary of these vital events: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in

fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5-11).

We listen carefully when Jesus warns, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matthew 7:21). We seriously accept the charge He gave just before His ascension. "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15).

The Scriptures exercise a special function as they lead us to ". . . believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:31). Such a trust or confidence in Christ motivates our prompt response to His request that we repent of our sins (Luke 13:3); openly acknowledge our faith (Matthew 10:32); and unite with Him in baptism for the remission of sins, the gift of the Holy Spirit and hope for the future (Acts 2:38; Romans 6:4, 5). He came, as predicted throughout Old Testament history, to remove our guilt, to redeem our souls and to forgive our sins. Receive the blessings He promises through your obedient trust and full surrender to Him!



STATIONS CARRYING TELEVISION PROGRAMS

Herald of Truth

This is not 100% correct due to frequent changes.
Check your local newspaper or television station for
times not listed.

All times are Sunday unless otherwise indicated.

City	Station	Ch.	Time	City	Station	Ch.	Time	City	Station	Ch.	Time
ALABAMA				KENTUCKY				OHIO			
Birmingham	WBRC	6	5:10 a.m. (Wed.)	Bowling Green	WLTV	13	4:00 p.m.	Minot	KMOT	10	9:30 a.m.
Decatur	WMSL	23	1:30 p.m.	LOUISIANA				Williston	KUMV	8	10:30 a.m.
Dothan	WTVY	4	9:00 a.m.	Alexandria	KALB	5	10:30 a.m.	OREGON			
Florence	WOWL	15	8:30 a.m.	Lafayette	KATC	13	6:30 a.m.	Columbus	WTVN	6	8:00 a.m.
Montgomery	WKAB	32	1:00 p.m.	Monroe	KTVE	10	7:00 a.m.	Dayton	WKEF		11:30 a.m.
Tuscaloosa	WCFT	33	9:00 a.m.	New Orleans	WVUE	13	11:00 a.m. (Every 3rd Sunday)	SOUTH CAROLINA			
ALASKA				MARYLAND				SOUTH DAKOTA			
Juneau	KINY	8	1:30 p.m.	Baltimore	WJZ	13	2:45 a.m. (Sat.)	Mitchell	KORN	5	11:30 a.m.
Sitka	KSA		4:30 p.m.	Salisbury	WBOC	16	1:30 p.m. (2nd, 3rd & 4th Sundays)	Sioux Falls	KSOO	13	8:00 a.m.
ARIZONA				MASSACHUSETTS				TENNESSEE			
Tucson	KOLD	13	9:30 a.m.	Boston	WHS	38	11:30 a.m.	Chattanooga	WRCB	3	10:00 a.m.
Yuma	KBLU		7:30 a.m.	MICHIGAN				Johnson City	WJHL	11	11:00 a.m.
ARKANSAS				Bay City	WNEM	5	9:30 a.m.	Knoxville	WATE	6	10:30 a.m.
El Dorado	KTVE	10	8:00 a.m.	Detroit	CKLW	9	10:30 a.m.	Knoxville	WTVK	26	2:00 p.m. (Wed.)
Fort Smith	KFSA	5	9:30 a.m.	Flint	WNEM	5	9:30 a.m.	Memphis	WHBQ	13	9:30 a.m.
Jonesboro	KAIT	8	2:30 p.m.	Jackson	WILX	10	11:00 a.m.	Nashville	WSM	4	11:30 a.m.
Little Rock	KARK	4	10:30 a.m.	Saginaw	WNEM	5	9:30 a.m.	TEXAS			
CALIFORNIA				MISSISSIPPI				Abilene	KPAR	12	10:15 a.m.
Bakersfield	KBAK	29	2:30 p.m.	Columbus	WCBI	4	8:30 a.m.	Amarillo	KVII	7	8:00 a.m.
Chico	KHSL	12	8:30 a.m.	Greenwood	WABG	6	3:30 p.m.	Corpus Christi	KRIS	6	9:30 a.m.
Eureka	KVIQ	6	10:00 a.m.	Jackson	WJTV	12	10:00 a.m.	El Paso	KELP	13	10:30 a.m.
Fresno	KJEO	47	12:30 p.m.	Tupelo	WTWV	9	2:00 p.m.	Lubbock	KCBD	11	9:00 a.m.
Los Angeles	KTLA	5	8:30 a.m.	MISSOURI				Odessa	KOSA	7	10:30 a.m.
Redding	KRCR	7	10:00 a.m.	Cape Girardeau	KFVS	12	8:30 a.m.	Sherman	KXII	12	5:00 p.m. See local paper (Sat.)
San Diego	KOGO	10	9:00 a.m.	Jefferson City	KRCG	13	2:00 p.m.	VERMONT			
San Francisco	KGO	7	8:00 a.m.	Sedalia	KMOS	6	2:00 p.m.	Burlington	WCAX	3	9:30 a.m.
Santa Maria	KCOY	12	11:30 a.m.	Springfield	KYTV	3	8:30 a.m.	VIRGINIA			
COLORADO				MONTANA				Lynchburg	WLVA	13	3:00 p.m.
Grand Junction	KREX	5	10:00 a.m.	Billings	KOOK		9:00 a.m.	Portsmouth	WAVY	10	9:30 a.m.
Montrose	KREY	10	10:00 a.m.	Helena	KBLL	12	9:00 a.m.	Richmond, Petersburg	KXEX	8	9:30 a.m.
Sterling	KTVS	3	3:30 p.m.	Missoula	KGVO	13		WASHINGTON			
CONNECTICUT				NEBRASKA				Tacoma	KTVW	13	3:00 p.m.
Hartford	WHCT	18	2:00 p.m.	Albion	KHQL	8	1:30 p.m.	WEST VIRGINIA			
DISTRICT OF COLUMBIA				Hayes Center	KHPL	6	1:30 p.m.	Bluefield	WHIS		7:15 a.m.
Washington	WOOK	14	8:30 p.m.	Kearney	KHOL	13	1:30 p.m.	Huntington	WHTN	13	12:00 Noon
FLORIDA				North Platte	KNOP	2	12:30 p.m.	Huntington	WHTN	13	7:30 a.m. (Rerun-Friday)
Fort Myers	WINK	11	10:30 a.m.	Oberlin-McCook	KOMC	8	10:30 a.m.	Oak Hill	WOAY	4	12:00 p.m.
IDAHO				Scotts Bluff	KSTF	10	3:30 p.m.	WYOMING			
Idaho Falls	KID	3	2:00 p.m.	NEVADA				Cheyenne	KFBC	5	3:30 p.m.
ILLINOIS				Las Vegas	KORK	2	8:30 a.m.	FOREIGN			
Rockford	WTVQ	39	8:30 a.m.	NEW MEXICO				Ponce, Puerto Rico	WSUR		2:30 p.m.
INDIANA				Albuquerque	KOAT	4	8:00 a.m.	Barrie, Ont., Canada	CKVR	3	12:30 p.m.
Elkhart	WSJV	16	9:30 a.m. (Monday)	Carlsbad	KAVE	6	10:00 a.m.	Huntsville, Ont., Canada	CKVR	8	12:30 p.m.
Evansville	WFIE	14	12:30 p.m.	Roswell	KBIM		8:30 a.m.	North Bay, Ont., Canada	CKCH		1:00 p.m.
Terre Haute	WTHI	10	8:30 a.m.	NEW YORK				Parry Sound, Ont., Canada	CKVR	11	12:30 p.m.
IOWA				Albany	WAST	13	7:30 a.m. (Wed.)	San Juan, Puerto Rico	WTSJ		4:00 p.m.
Ottumwa	KTVO	3	7:00 a.m.	Binghamton	WINR	40	12:00 p.m.	Swift Current, Sask., Canada	CJFB		3:30 p.m.
KANSAS				Buffalo	WKBW	7	7:30 a.m.				
Copeland	KUPK	13	8:00 a.m.	Utica	WKTU	2	9:00 a.m.				
Dodge City	KTVG	6	10:30 a.m.	NORTH CAROLINA							
Garden City	KGDL	11	10:30 a.m.	Asheville	WISE		7:00 p.m. (Sat.)				
Great Bend	KCKT	2	10:30 a.m.	Charlotte	WCCB	3	1:00 p.m.				
Wichita	KARD	3	10:30 a.m.	New Bern	WNBE	12	10:00 a.m.				
Oberlin-McCook	KOMC	8	10:30 a.m.	NORTH DAKOTA							
				Bismarck	KFYR	5	9:30 a.m.				

We Behold The Holy Spirit

(Continued from page 10)

himself; but what things soever he shall hear (from God), these shall he speak."

The apostles displayed great concern and sorrow at the thought of Christ's death. But He reminded them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John 16:7). At this time Jesus also clarified the Holy Spirit's objectives in guiding the apostles "into all the truth." The verses immediately following the one just noticed, reveal three goals to be realized through the apostles' preaching and teaching by the Holy Spirit. Listen closely as we read: "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (John 16:8-11). The message given to the apostles, "All the truth" (John 16:13), by the Holy Spirit's power and direction is to confute, convince, convict the world of its folly in rejecting Jesus as God's Son. The sin of unbelief, the rejection of the fully authenticated Messiah and His undisputed victory over Satan, sin and death was complete at the time Christ ascended to God's right hand.

Following His ascension, as He promised His apostles on the very day of that blessed event, they were to wait in Jerusalem "for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but

ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:4, 5). Just moments before He disappeared, ascending to God, He reassured them of certain power for the message which they were to preach "to the whole creation." He said, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Luke, the inspired historian, tells us in the next chapter of Acts that the promised Spirit did come on a certain Jewish feast day known as Pentecost. "... And they (the apostles) were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Immediately following their reception of the Holy Spirit the apostles had the opportunity to preach Christ to devout Jews assembled for the Pentecostal feast "from every nation under heaven" (Acts 2:5). The sermon preached on that occasion is recorded in Acts 2:14-36. An Old Testament prophecy from Joel 2:28, 29 is declared to be in the process of fulfillment that very day with the Holy Spirit's coming to the apostles. Then the facts of Christ's life, death and resurrection are fearlessly presented to some of the very persons who fifty days earlier had clamored for His death in that same city! The sermon concluded with these words, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36).

Whereupon Luke tells us, "Now when they heard this, they were pricked in their hearts and said unto Peter and

the rest of the apostles, Brethren, what shall we do?" (Acts 2:37). To this question the Holy Spirit-guided apostles, having their memories refreshed of all Christ's teaching and having received the Spirit that would "guide them into all the truth," replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). We then learn of the audience response to this Spirit-directed answer. "They then that received his word were baptized: and there were added unto them that day about three thousand souls" (Acts 2:41).

The Holy Spirit had overwhelmed the apostles, giving them the direction which Christ had promised before His death. Those who responded to this first full gospel presentation did so in repentance and baptism for freedom from their sins and for the "gift of the Holy Spirit." In the very next chapter of Acts, Peter preaches on the same location within the temple area in Jerusalem and counsels, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord" (Acts 3:19). One is safe in assuming that "the gift of the Holy Spirit" and "seasons of refreshing from the presence of the Lord" both refer to the same condition prompted in one's life by full surrender to God through Christ.

Christ came as the Word of God for our age. (John 1:14; Hebrews 1:1, 2.) He spent His short earthly ministry preparing for the kingdom's appearance (Matthew 4:17; 6:10; Mark 9:1). He chose twelve men whom He commissioned and deputized to carry the

gospel, "all the truth," to the entire world (Matthew 28:19, 20; Mark 16:15, 16; Acts 1:8). He died to provide a final and effective sacrifice for sin (Hebrews 9:13, 14), in addition to ratifying a new testament or new covenant by that same death (Hebrews 9:15-17). Sending the Holy Spirit in a special manner into the lives of the apostles, God and Christ inaugurated the Christian age (Acts 2). That same Holy Spirit is available today as a "gift" to those who obey God through Christ according to the Spirit's direction: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38; 5:32). The resulting condition of this gift in the lives of obedient men is described by Paul: "But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Galatians 5:22, 23).

Human Dilemma . . .

(Continued from page 13)

succeeding era, provides a testimony that brings us to faith and confidence in God.

Christ forever dispelled fear and anxiety for all who will accept Him in their lives. He so lived, died and was resurrected that no enemy has ever successfully explained His mighty works, His conquering faith, His indestructible life and His profound influence on others. The author of Hebrews shows how Christ and the new era He introduced provided man a vastly superior hope: "For there is a disannulling of a foregoing commandment (Moses' law) because of its weakness and unprofitableness (for the

law made nothing perfect), and a bringing in thereupon of a better hope, through which we drew nigh unto God" (Hebrews 7:18, 19). Notice the "better hope" the writer mentions—a new assurance arising out of Christ's appearance to make God fully known to obedient man.

The Christian's hope is real and vital because of a definite act in history according to the Apostle Peter. He says, "Blessed be the God and father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (I Peter 1:3-5). The resurrection of Christ, a definite historical act, regardless of the abbreviation of this life. Paul tells us that the resurrection is also God's promise of a coming judgment for all men (Acts 17:31). The factuality of Christ's resurrection, Paul explains, is why God no longer overlooks or excuses ignorance; but rather, "... now he commandeth men that they should all everywhere repent" (Acts 17:30).

For centuries God's redemptive plan was known only in shadowy outline. With the advent of Christ and the New Testament era, Paul and other Biblical writers began to talk of "... the mystery which for ages hath been hid in God ..." (Ephesians 3:9). In gospel preaching, Paul explains, one sees "the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by

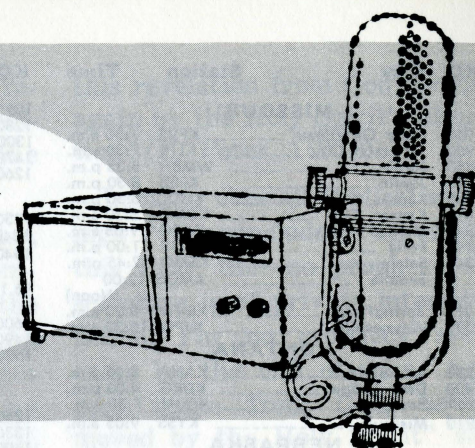
the scriptures of the prophets, according to the commandment of the eternal God ..." (Romans 16:25, 26). But nowhere in the New Testament is the full meaning of that mystery more clearly explained than in Colossians 1:27. Paul, speaking of his experience in becoming a gospel preacher, writes, "to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Christ in you! The real test of our hope! Is Christ in you? Have you come to full surrender to His will for your life so that He can dwell in and use your life and abilities?

Later in the same epistle to the Colossians the apostle reveals that if we have been "raised with Christ" our lives are hidden "with Christ in God" so that when Christ returns the second time we will "be manifested" with Him "in glory" (Colossians 3:1-4). But the condition remains, "If then ye were raised together with Christ ..." (Colossians 3:1). In searching the New Testament one comes to realize that Paul's language has reference to the penitent believer's baptism. This experience, according to Romans 6:4, so unites us with Christ and His death that we "are raised to walk in newness of life." In Colossians, chapter 2, baptism is viewed in this manner as we read, "in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Colossians 2:11, 12). We come then to a reasonable and reveal-

STATIONS CARRYING RADIO PROGRAMS

Herald of Truth

All times are Sunday unless otherwise indicated. Check your newspaper or radio station for times not listed. This is not 100% correct due to frequent changes.



KC	City	Station	Time	KC	City	Station	Time	KC	City	Station	Time
ALABAMA				CONNECTICUT				KANSAS			
1390	Anniston	WHMA	8:30 p.m.	1240	Trinidad	KCRT	9:00 a.m. (Sat.)	1340	Clinton	KROS	8:35 p.m.
1080	Athens	WKAC	9:30 a.m.					1390	Des Moines	KCBC	8:00 a.m.
1340	Batesville	KBTA	12:30 p.m.	1490	Torrington	WTOR	6:35 p.m.	1400	Fort Dodge	KVFD	8:05 a.m.
				FLORIDA							
1150	Bay Minette	WBCA	12:30 p.m.	1580	Ft. Lauderdale	WWIL	9:30 p.m.	1390	Concordia	KNCK	12:30 p.m.
900	Birmingham	WATV	8:30 a.m.	1330	Ft. Pierce	WARN	9:35 a.m.	1470	Liberal	KLIB	9:00 a.m.
1370	Calera	WBYE	12:35 p.m.	1390	Gainesville	WUWU	9:35 a.m.	1530	Norton	KNBI	8:00 a.m.
990	Centre	WEIS	1:30 p.m.	1320	Hollywood	WGMA	10:00 a.m.	1290	Pratt	KWNS	8:30 a.m.
800	Decatur	WHOS	9:30 a.m. (Sat.)	1320	Jacksonville	WZOK	9:30 p.m.	1250	Topeka	WREN	8:30 a.m.
								KENTUCKY			
1400	Demopolis	WXAL	5:35 p.m.	1490	Milton	WSRA	8:30 a.m.	1490	Frankfort	WFKY	6:35 p.m.
560	Dothan	WOOF	12:35 p.m.	1230	New Smyrna Beach	WSBB	6:35 p.m.	860	Henderson	WSO	8:30 a.m.
1240	Florence	WOWL	8:30 a.m.	1290	Ocala	WTMC	6:35 p.m.	1480	Hopkinsville	WKOA	7:15 a.m.
1310	Foley	WHEP	1:00 p.m.	1230	Quincy	WKXY	8:30 a.m.	1310	Madisonville	WTTT	8:30 p.m.
930	Gadsden	WJBY	9:30 a.m.	930	Sarasota	WSTU	6:30 p.m.	1320	Mayfield	WNGO	7:30 a.m.
1380	Greenville	WGYV	8:00 a.m.	620	Tampa-St. Petersburg	WSUN	7:30 a.m.	1450	Paducah	WPAD	8:30 a.m.
1230	Haleyville	WJBB	4:35 p.m.	1490	Winter Haven	WSIR	6:35 p.m.	1340	Richmond	WEKY	1:00 p.m.
1500	Montgomery	WFMI	8:00 a.m.					1240	Shelbyville	WCND	6:35 p.m.
1530	Moulton	WLCB	7:30 a.m.					LOUISIANA			
1400	Opelika	WJHO	8:00 a.m.								
1280	Piedmont	WPID	12:00 (Noon)								
1340	Sylacauga	WMLS	4:30 p.m.	1250	Albany	WLYB	4:05 p.m.	1300	Baton Rouge	WIBR	6:35 a.m.
1230	Talladega	WNUT	1:05 p.m.	1400	Alma	WCQS	2:30 p.m. (Sat.)	1450	Bogalusa	WIKC	5:35 p.m.
970	Troy	WTBF	5:35 p.m.	960	Athens	WRFC	7:30 a.m.	1390	Crowley	WSIG	8:30 a.m.
1280	Tuscaloosa	WNPT	8:30 p.m.	1010	Atlanta-Decatur	WGUN	6:00 p.m.	1320	Franklin	KFRA	9:00 a.m.
				1260	Baxley	WHAB	12:30 p.m. (Sat.)	600	Hammond	WTGI-FM	8:00 a.m.
				1260	Blakely	WBBK	12:30 p.m.	710	Homer	KHAL	9:00 a.m.
				1440	Bremen	WWCC	8:30 a.m.	600	New Orleans	WWOM	9:00 a.m.
				1220	Camilla	WCLB	8:00 a.m.	1390	Shreveport	KEEL	7:30 a.m.
				1450	Cartersville	WBHF	6:35 p.m.				
				1340	Cedartown	WGAA	12:45 p.m.	MAINE			
				1420	Columbus	WPNX	9:30 p.m.	910	Bangor	WABI	9:30 p.m.
				1490	Cordele	WMJM	6:35 p.m.	1230	Calais	WQDY	9:30 p.m.
				1310	Douglas	WOKA	1:30 p.m.	1450	Madawaska	WSJR	9:30 p.m.
				1240	Dublin	WXLI	9:30 a.m.	1390	S. Paris	WKQT	6:35 p.m.
				1450	Elberton	WSGC	8:30 a.m.	1230	Waterville	WTUL	9:30 p.m.
				1240	Fitzgerald	WBHB	6:35 p.m.				
				1450	Griffin	WKEU	8:35 p.m.	MARYLAND			
				990	Hinesville	WGML	1:30 p.m.	910	Aberdeen	WAMD	9:30 p.m.
				1240	La Grange	WLAG	9:00 a.m.	105.7	Baltimore	WCBC-FM	8:00 a.m. (Sat.)
				14420	Louisville	WPEH	7:30 a.m.	1240	Hagerstown	WJEJ	9:30 p.m.
				1410	Rome	WLAG	12:30 p.m.	MASSACHUSETTS			
				1450	Savannah	WBYG	6:35 p.m.	1600	Boston	WBOS	9:30 p.m.
				1540	Tifton	WWGS	7:30 a.m.	1400	Fall River	WALE	6:35 p.m.
				1310	Sylvester	WOGA	9:00 a.m.	1340	Gardner	WGAW	6:35 p.m.
				1400	Waynesboro	WBRO	9:00 a.m.				
				1400	Waycross	WACL	3:00 p.m.	MICHIGAN			
								1600	Ann Arbor	WAAM	9:35 p.m.
								1400	Battle Creek	WKFR	9:30 p.m.
								1400	Benton Harbor	WSJM	10:05 a.m.
								990	Clare	WCRM	8:00 a.m.
								680	Escanaba	WDBC	8:30 p.m.
								1470	Flint	WKMF	9:30 p.m.
								1450	Holland	WHIT	8:35 p.m.
								1510	Jackson	WJCO	9:00 a.m.
								1450	Ludington	WKLA	9:30 p.m.
								1540	Marshall	WMRR	9:00 a.m.
								1320	Marquette	WDMJ	9:30 a.m.
								850	Muskegon	WKBZ	9:30 p.m.
								1380	Port Huron	WTHH	9:30 p.m.
								1400	St. Joseph	WSJM	10:05 a.m.
								MINNESOTA			
								930	Aitkin	KKIN	7:35 a.m.
								1340	Eveleth	WEVE	9:05 p.m.
								850	Minneapolis-St. Paul	KRSI	8:30 a.m.
								MISSISSIPPI			
								1240	Aberdeen	WMPA	8:30 a.m. (Saturday)
								1400	Booneville	WBIP	12:30 p.m.
								1580	Centerville	WLBS	8:00 a.m.
								1450	Clarksdale	WROX	5:35 p.m.
								1360	Columbia	WFFF	5:35 p.m.
								1330	Greenville	WJPR	5:35 p.m.
								940	Houston	WCPC	12:05 p.m.
								620	Jackson	WJDX	9:30 p.m.
								1450	Natchez	WNAT	2:00 p.m.
								1260	Ripley	WCSA	8:00 a.m.
								1420	Vicksburg	WQBC	5:35 p.m.

KC	City	Station	Time	KC	City	Station	Time	KC	City	Station	Time
MISSOURI				102.7	Oklahoma City	KJEM-FM	8:00 a.m.	1330	Graham	KSWA	12:30 p.m.
960	Cape Girardeau	KFVS	7:30 a.m.	1280	Poteau	KLCO	1:00 p.m.	950	Houston	KPRC	8:30 p.m.
950	Jefferson City	KLIK	7:30 a.m.	1300	Tulsa	KOME	7:30 a.m.	1400	Huntsville	KSAM	6:00 p.m.
1450	Joplin	WMBH	5:35 p.m.	1470	Vinita	KVIN	7:30 a.m.	1400	Jacksonville	KEBE	5:35 p.m.
1310	Joplin	KFSB	8:30 p.m.	1260	Wewoka	KWSH	8:30 p.m.	1570	La Grange	KVLG	8:30 a.m.
1380	Kansas City	KUDL	8:30 p.m.	OREGON				1230	Levelland	KLVF	8:00 a.m.
810	Kansas City	KCMO	8:30 a.m.	1230	Coos Bay	KOOS	8:30 p.m.	1370	Longview	KFRD	8:30 p.m.
1340	Mexico	KXEO	9:05 a.m.	1240	Corvallis	KFLY	8:45 a.m.	1340	Lubbock	KLBK	8:30 p.m.
1490	Rolla	KTTR	1:00 p.m.	1540	Eugene	KWFS	8:30 a.m.	1420	Lufkin	KTRE	5:35 p.m.
1340	Salem	KSMO	12:45 p.m.	Is also being broadcast at 7:00 a.m. Sat.				1450	Marshall	KMHT	6:35 p.m.
	Sedalia	KMOS	12:00 (Noon)	96.1	Eugene	KWFS-FM	8:30 a.m.	550	Midland	KCRS	1:35 p.m.
101.5	Springfield	KTXR-FM	8:20 a.m.	Is also being broadcast at 7:00 a.m. Sat.					Odessa	KWMO-FM	7:30 p.m. (Daily)
1390	Waynesville	KJPW	10:30 a.m.	1600	Eugene	KASH	8:30 p.m.	1150	Quanah	KOLJ	1:00 p.m.
MONTANA				1490	Salem	KBZY	8:00 a.m.	1510	Robstown	KROB	8:30 a.m.
1230	Anaconda	KANA	8:05 a.m.	1590	Tillamook	KTIL	6:30 p.m. (Thurs.)	960	San Angelo	KGKL	8:30 p.m.
1400	Deer Lodge	KDRG	4:00 p.m.	PENNSYLVANIA				550	San Antonio	KTSA	6:30 a.m.
1260	Havre	KOJM	7:30 a.m.	1240	Altoona	WRTA	9:30 p.m.	1580	Shamrock	KBYD	1:30 p.m.
910	Missoula	KYSS	9:05 a.m.	1330	Bellefonte	WBFL	7:05 a.m.	910	Sherman	KTXO	9:30 a.m.
NEBRASKA				1490	Bradford	WESB	8:05 a.m.	1050	Slaton	KCAS	4:30 p.m.
610	Chadron	KCSR	8:15 a.m.	1420	Coatsville	WCQJ	5:30 p.m.	1240	Sonora	KCKG	4:05 p.m.
1230	Hastings	KHAS	8:00 a.m.	1340	Connellsville	WCVI	8:35 a.m.	1400	Temple	KTEM	5:35 p.m.
1490	Omaha	KBON	9:00 p.m.	1320	Gettysburg	WGET	8:35 a.m.	1570	Terrell	KTER	8:30 a.m.
960	Scottsbluff	KNEB	9:00 a.m.	1150	Huntingdon	WHUN	9:30 a.m.	740	Texarkana	KCMC	8:35 p.m.
940	Valentine	KVSH	8:30 a.m.	1490	Indiana	WDAD	8:05 a.m.	1260	Tulia	KTUE	12:30 p.m.
NEVADA				1230	Johnstown	WCRO	8:00 a.m.	1390	Waxahachie	KBEC	3:15 p.m.
1240	Elko	KELK	9:00 a.m.	1230	Lock Haven	WBZP	6:35 p.m.	620	Wichita Falls	KWFT	8:00 a.m.
920	Las Vegas	KRAM	8:30 a.m.	1360	Pottsville	WPPA	6:35 p.m.	UTAH			
1340	Reno	KBET	8:30 p.m.	990	Somerset	WVSC	8:05 a.m.	800	Brigham City	KBUH	4:35 p.m.
NEW HAMPSHIRE				1400	St. Mary's	WKBI	6:35 p.m.	790	Blanding	KUTA	9:00 a.m.
103.7	Keene	WKNE-FM	11:35 a.m.	1340	Tyrone-Altoona	WTRN	7:35 a.m.	1450	Moab	KURA	9:30 a.m.
1290	Keene	WKNE	11:35 a.m.	1450	Washington	WJPA	8:35 a.m.	1230	Price	KOAL	7:30 a.m.
1590	Nashua-Manchester	WSMN	9:30 p.m.	1490	Wellsboro	WNBT	6:35 p.m.	1450	Provo	KIXX	8:30 a.m.
NEW JERSEY				980	Wilkes Barre	WILK	9:30 p.m.	VERMONT			
1490	Atlantic City	WLDB	8:00 p.m.	1450	Williamsport	WMPT	9:30 p.m.	1490	Brattleboro	WKVT	1:05 p.m.
970	Newark	WJRZ	7:00 a.m.	SOUTH CAROLINA				1400	Burlington	WDOT	7:35 a.m.
NEW MEXICO				790	Bamberg	WWBD	1:30 p.m.	VIRGINIA			
990	Artesia	KSPV	4:35 p.m.	1550	Barnwell	WBAW	7:30 a.m.	980	Bristol	WFHG	6:35 p.m.
1490	Los Alamos	KRSN	8:30 a.m.	1340	Bennettsville	WBSC	6:35 p.m.	1490	Culpepper	WCVA	5:35 p.m.
1490	Raton	KRTN	4:30 p.m.	1400	Charleston	WOKF	7:30 a.m.	1230	Fredericksburg	WFVA	8:30 a.m.
1420	Santa Rosa	KSYX	9:00 a.m.	1450	Columbia	WQXL	7:35 a.m.	1450	Front Royal	WFTR	8:35 p.m.
1340	Taos	KKIT	8:00 a.m.	1400	Georgetown	WCTN	6:35 p.m.	590	Lynchburg	WLVA	9:30 p.m.
1400	Tucumcari	KTNM	5:00 p.m.	1450	Hartsville	WHSC	6:35 p.m.	1460	Radford	WRAD	4:00 p.m.
NEW YORK				1400	Rock Hill	WRHI	6:35 p.m.	1380	Richmond	WMBG	9:30 p.m.
1340	Albany	WOKO	7:00 a.m.	1400	Spartanburg	WKCC	9:30 p.m.	1280	Woodbridge	WYVE	2:05 p.m.
1440	Auburn	WMOB	6:35 p.m.	SOUTH DAKOTA				WASHINGTON			
1440	Babylon	WBAB	8:00 a.m.	1340	Huron	KIJV	8:35 p.m.	104.3	Bellingham	KERI-FM	8:30 a.m.
1440	Buffalo	WYSL-AM	9:00 a.m.	1490	Mitchell	KORN	5:35 p.m.	550	Blaine	KARI	7:05 a.m.
1440	Buffalo	WYSL-AM	10:00 p.m.	950	Watertown	KWAT	5:35 p.m.	1470	Centralia	KELA	3:35 p.m.
103.3	Buffalo	WYSL-FM	9:00 a.m.	570	Yankton	WNAX	8:30 p.m.	1270	Colville	KCVI	9:00 a.m.
103.3	Buffalo	WYSL-FM	10:00 a.m.	1450	Yankton	KYNT	9:00 a.m.	680	Omak	KOMW	9:15 a.m.
1450	Corning	WCLJ	11:35 a.m.	TENNESSEE				1450	Puyallup	KAYE	9:00 p.m. (Mon.)
1490	Malone	WICY	6:35 p.m.	1450	Athens	WLAR	6:35 p.m.	1050	Seattle	KBLE	8:00 a.m.
1340	Massena	WMSA	9:30 p.m.	1560	Bolivar	WBOL	9:05 a.m.	630	Spokane-Opportunity	KZUN	8:30 a.m.
1450	Utica-Rome	WRUN	9:30 p.m.	1520	Brownsville	WBTH	8:00 a.m.	1490	Walla Walla	KTEL	8:30 p.m.
	Watertown	WATN	6:35 p.m.	1570	Centerville	WHLP	12:30 p.m.	WEST VIRGINIA			
NORTH CAROLINA				1150	Chattanooga	WAO	1:30 p.m.	1010	Berkeley Springs	WCST	12:35 p.m.
1580	Albermarle	WZKY	9:00 a.m.	1340	Columbia	WHRM	1:30 p.m.	1340	Clarksburg	WHAR	9:30 p.m.
1110	Charlotte	WBT	7:30 a.m.	1400	Cookeville	WHUB	12:15 p.m.	1230	Logan	WLOG	6:35 p.m.
1240	Elizabeth City	WGAI	6:35 p.m.	1400	Copperhill	WLSB	2:30 p.m.	1340	Martinsburg	WEPM	8:45 a.m.
450	Gastonia	WGNC	9:30 p.m.	1250	Covington	WKBL	10:30 a.m.	1340	Montgomery	WMON	6:35 p.m.
730	Goldsboro	WFMC	1:00 p.m.	1280	Dayton	WDNT	4:30 p.m.	1300	St. Albans	WKLC	9:00 a.m.
1340	Greenville	WOOW	9:00 a.m.	1230	Dickson	WDKN	8:30 a.m.	1400	Williamson	WBTH	6:35 p.m.
	Henderson	WIZS	6:35 p.m.	1330	Dyersburg	WTRO	12:30 p.m.	WISCONSIN			
1450	Hendersonville	WHKP	2:30 p.m.	1240	Fayetteville	WEKR	6:35 p.m.	1400	Eau Claire	WBIZ	5:35 p.m.
1230	High Point	WMFR	9:30 p.m.	100.1	Franklin	WFLT	2:00 p.m.	1450	Fond du Lac	KFIZ	5:35 p.m.
1340	Lenoir	WJRI	6:35 p.m.	1600	Harriman	WHBT	9:00 a.m.	1310	Madison	WIBA	8:05 a.m.
1300	Mt. Airy	WSYD	6:35 p.m.	1390	Jackson	WTJS	7:30 p.m.	1240	Manitowoc	WOMT	4:35 p.m.
1450	New Bern	WHIT	6:35 p.m.	790	Johnson City	WETB	8:05 a.m.	1240	Poynette	WIBU	5:35 p.m.
1390	Rocky Mount	WEED	9:30 p.m.	1580	Knoxville	WSKT	2:00 p.m.	1330	Sheboygan	WBHL	9:30 p.m.
390	Troy	WJRM	8:00 a.m.	1490	Lexington	WDXL	2:00 p.m.		Sparta-Tomah	WCOW	5:35 p.m. (FM Only)
1490	Valdese	WSVM	7:00 a.m.	1400	Maryville	WGAP	6:35 p.m.	WYOMING			
930	Washington	WITN	9:30 a.m.	1480	Memphis	WMQM	8:00 a.m.	1230	Casper	KVOC	9:30 p.m.
1600	West Jefferson	WKSK	1:00 p.m.	960	McMinnville	WBMC	9:00 a.m.	1470	Casper	KTWO	9:05 p.m.
1490	Wilmington	WHSL	8:00 a.m.	1150	Morristown	WCRK	9:35 p.m.	1050	Douglas	KWIV	8:30 a.m. (Wed.)
1550	Winston-Salem	WPEG	8:30 a.m.	1450	Murfreesboro	WGNB	8:00 a.m.	1490	Gillette	KIML	8:30 a.m.
NORTH DAKOTA				980	Nashville	WSIX	8:30 p.m.		Laramie	KLME	4:35 p.m.
1240	Devils Lake	KDLR	5:35 p.m.	1300	Nashville	WMAK		FOREIGN			
1440	Grand Forks	KILO	7:30 a.m.	1290	Oak Ridge	WATO	9:00 a.m.	Radio London, England	266 Meters-Med. Wave		
1390	Minot	KLPM	5:35 p.m.	1310	Oneida	WBNT	9:00 a.m. (Sat.)	Blind River, Ont., Canada	CJNR	10:15 a.m.	
OHIO					Savannah	WORM	12:30 p.m. (Sun.)	Cornerbrook Newfoundland, Canada	CFCB	6:45 p.m.	
920	Columbus	WMNI	9:00 a.m.	1400	Shelbyville	WHAL	10:00 a.m. (Sun.)	Stephenville, Newfoundland, Canada	CFSX	7:15 p.m.	
1560	Coshocton	WTNS	8:30 a.m.	910	South Pittsburg	WEPG	7:30 a.m.	Pembroke, Bermuda	ZBM	1:30 p.m.	
1450	Dover	WJER	7:00 p.m.	1050	Sparta	WSMT	3:30 p.m.	650	Monrovia, Liberia	ELBC	4:30 p.m.
1490	E. Liverpool	WOHI	8:30 a.m.		Tallahoma	WJIG	9:30 a.m.	Enugu, Nigeria	ENBS	1:30 p.m.	
990	Gallipolis	WJEH	8:30 a.m.		Waverly	WPHC	11:00 a.m.	1390	Panama Canal Zone	HOL	3:30 p.m.
1230	Ironton	WIO	7:00 p.m.		Woodbury	WBFJ	12:15 Sat.	620	Manila, Philippines	DZAQ	7:30 a.m.
1150	Lima	WIMA	8:30 p.m.	TEXAS				1090	Midsayap, Philippines	DXCM	6:00 a.m.
1570	Mansfield	WCLW	8:30 a.m.	1470	Abilene	KRBC	8:15 a.m.	1060	Naga City, Philippines	DZRB	7:30 a.m.
105.3	Mansfield	WCLW-FM	7:30 a.m.	940	Amarillo	KIXZ	7:30 a.m.	570	Cebu City, Philippines	DYCB	6:30 a.m.
1450	Sandusky	WLEC	10:05 a.m.	1600	Borger	KBBB	5:35 p.m.	640	Davao City, Philippines	DXAW	7:30 a.m.
102.7	Sandusky	WLEC-FM	10:05 a.m.	1490	Brady	KNEL	1:30 p.m.	Brisbane, Queensland, Australia	4KQ	9:00 p.m. (Monday)	
1340	Steubenville	WSTV	6:35 p.m.	1430	Breckenridge	KSTB	8:30 a.m.	SPANISH LANGUAGE			
OKLAHOMA				1300	Brownfield	KKNB	8:30 a.m.	5090	KC Radio Luxembourg	49m 26 frequency	
1240	Ardmore	KVSO	8:30 p.m.	1380	Brownwood	KBWD	8:05 p.m.	1300	Nogales, Sonora, Mex	XEXW	8:30 p.m.
1600	Cushing	KUSH	1:00 p.m.	1340	Burnet	KTSL	9:05 a.m.				
1390	Enid	KCRC	8:30 p.m.	1350	Clarksburg	KCAR	8:30 a.m.				
1380	Lawton	KSWO	9:30 p.m.	1720	Eagle Pass	KEPS	9:05 a.m.				
1550	Madil	KMAD	3:00 p.m.		Farwell	KZOL	2:00 p.m.				
	Midwest City	KTEA-FM	8:15 a.m.		Floydada	KFLD	8:15 a.m.				
1150	McAlester	KNEB	1:30 p.m.		820	Ft. Worth-Dallas	WBAP	7:05 a.m.			
					570	Ft. Worth-Dallas	WBAP	9:05 p.m.			
					1540	Galveston	KGBC	8:30 p.m.			

ed grounds for Christian hope as opposed to human dilemma.

Union with Christ in baptism as the culmination of complete trust and genuine penitence secures hope for this life and that which is to come. The Apostle John properly concludes our study as he glowingly describes the prospect of seeing God and being transformed into His heavenly nature. Speaking of the confidence the Christian has in this impending meeting, John concludes, "And every one that hath this hope set on him purifieth himself, even as he is pure" (I John 3:3). May God grant us the wisdom to move from human dilemma to Christian hope through obedience to Christ!

The Age of the Holy Spirit

(Continued from page 16)

Testament records, these gifts had definite, even though temporary place. As the Holy Spirit directed the writing of New Testament documents, these special powers became unnecessary.

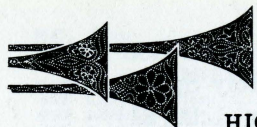
The only other unusual measure of manifestation of the Holy Spirit occurred in connection with the conversion of Cornelius and his family (Acts 10: 44-48). This special case is explained by Peter upon his return to Jerusalem: "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11: 17, 18). By an unusual demonstration of the Holy Spirit, God convinced the early Church that

Gentiles were also to receive redemption and unqualified membership in Christ's body, the church.

As in the case of the apostles, Cornelius was neither commanded to be baptized in the Holy Spirit nor to seek a special measure of the Spirit. Once Peter had seen this divine demonstration of Gentile acceptability before God, he asked, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ . . ." (Acts 10:47, 48). This was Great Commission baptism—the baptism received by the three thousand at Pentecost and that of other New Testament converts to Christ—water baptism. In obvious reference to this baptism, Paul stated there is "one Lord, one faith, one baptism" sometime during the sixth decade of the first century (Ephesians 4:5). By that time the special measure of the Holy Spirit, the baptism of the Spirit, given the apostles and similarly manifested to Cornelius and his house, had come to an end.

At this point we must carefully study other New Testament principles. God has spoken to us in Christ (Hebrews 1:1, 2). The "great salvation" Christ procured for us by His death was first spoken through Him, but thereafter "confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Hebrews 2:3, 4). The apostles became the official bearers of Christ's "good news" to the world as they received that message from God through the Holy Spirit (John 16:13). These men, in turn, permanently recorded

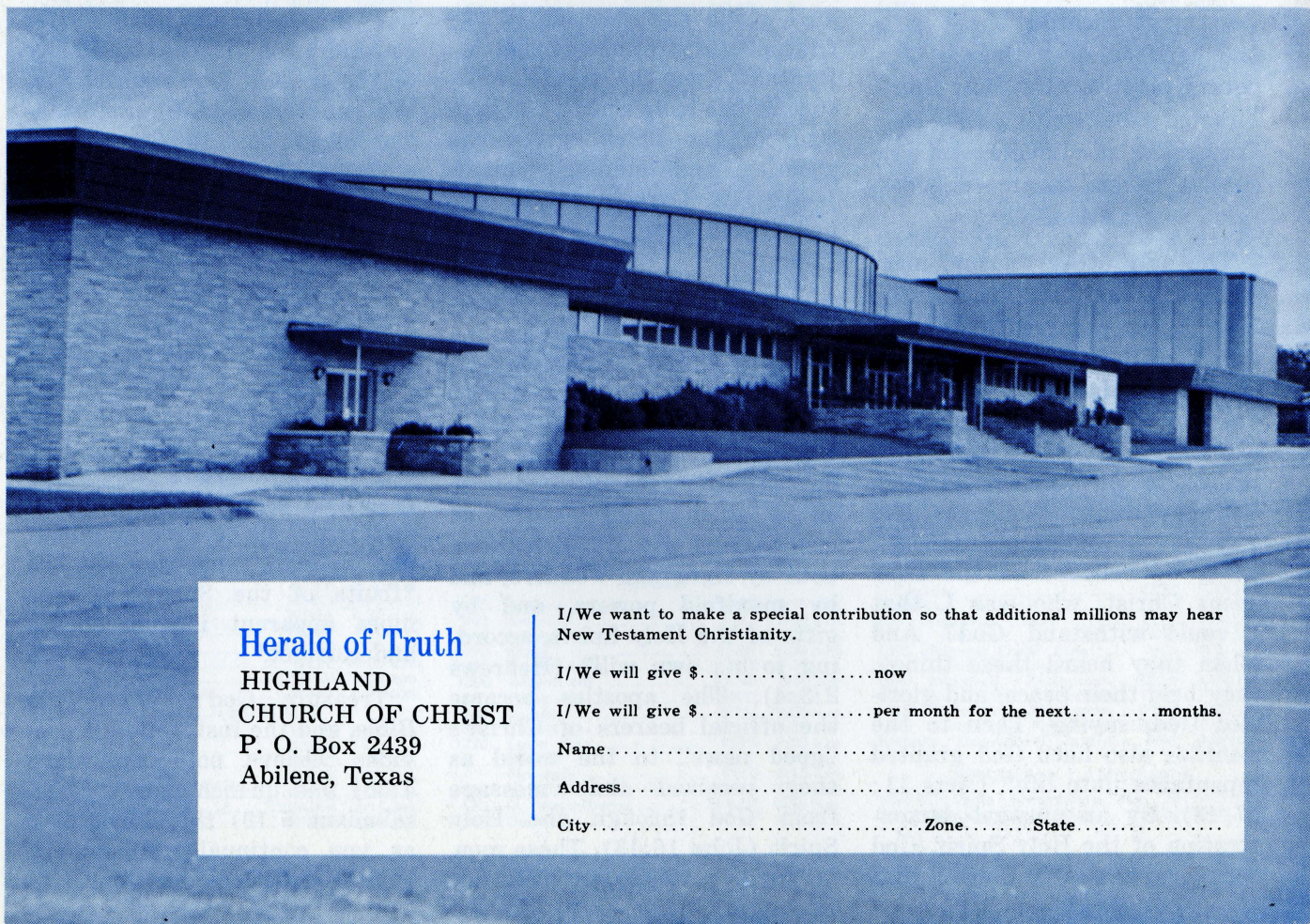
this revelation from God for us



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